Church College Number

The Christian Century

PUBLISHED WEEKLY

Teaching as a Calling
By Franklin Frey

The Church College's Future
An Editorial

Where's the Money Coming From?
By Forrest H. Kirkpatrick

Congress, Take Care!
Editorial Correspondence

MARCH 25, 1953

In This Issue

THE LENTEN MEDITATIONS

have been written this year by F. Olin Stockwell, missionary who composed them while in solitary confinement in communist prisons in China.

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is a Hoosier, whose bachelor's and master's degrees were gained at Butler University. He has taught mathematics in various schools in Indiana and Illinois, as well as at the Great Lakes naval training station, and is now head of the department of mathematics in the public school system of Detroit. He has served as an officer and board member for several technical societies in the field of mathematics. Mr. Frey's article is a contribution to the series on lay Christian vocations. Previous articles in this series appeared on Feb. 25 and March 11.

IAN G. BARBOUR

is professor of physics at Kalamazoo College, Baptist institution at Kalamazoo, Mich. He received his doctorate at the University of Chicago. His contributions to scientific journals have reported his research in cosmic rays or discussed aspects of the teaching of physics. He was recently elected to the executive committee of the Faculty Christian Fellowship, which he discusses in this issue.

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MARK A. TALNEY

executive secretary of the Oregon council of churches and moderator of the Portland presbytery of the Presbyterian Church, U.S.A., is our new staff correspondent for Oregon. Until Jan. 15 he had been for six years minister of the Central Presbyterian Church, Portland.

Contents

EDITORIAL
- Editorial Paragraphs 339
- The Future of the Church-Related College 342
- Congress, Take Care! 343

SIMEON STYLITES: Good Friday—and a Toothache 345

CONTRIBUTED ARTICLES
- Teaching Can Be a Calling Too, by Franklin Frey (Article III in Series) 346
- The Faculty Christian Fellowship, by Ian G. Barbour 348
- Write Your Own Obituary, by Ruth Davies 350
- Where's the Money Coming From? by Forrest H. Kirkpatrick 353

BOOKS
- Moral Principles of Action: Man's Ethical Imperative, edited by Ruth Nanda Anshen 354

CORRESPONDENCE 355

NEWS OF THE CHRISTIAN WORLD
- Chile 358
- Chicago 358
- Memphis 360
- Hawaii 362
- Portland, Ore. 364
- Scandinavia 365
- Washington, D. C. 366
- The Church Roll 367

CURRENT FEATURE FILMS 367

The Christian Century

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Coming Events

March 25-27. National Council of Churches Joint Department of Stewardship and Benevolence Semiannual Meeting, Buck Hill Falls, Pa.
March 26-27. National Religious Publicity Council, New York city.
March 27-29. Union Theological Seminary (Richmond, Va.) 6th Annual Conference on Christian Vocation, Episcopal Conference Grounds, Roslyn-on-the-James, Va.; Frederick Duckworth, Dale H. Gramley, Arthur A. Hood, John Oliver Nelson, speakers.
March 28. Ecumenical Institute Meeting for Social Workers (World Council of Churches), Bossey, Switzerland.
March 29. Palm Sunday.
March 29. Chicago Sunday Evening Club; Franklin Clark Fry, speaker.
March 31-April 2. Assemblies of God Regional Sunday School Convention, Cleveland.
April 3. Good Friday.
April 5. Easter.
April 5. Chicago Sunday Evening Club; Handel's *Messiah*, Parts I and II.
April 5-27. Preaching Mission (National Council of Churches Joint Department of Evangelism), Columbus, Ohio.
April 6-9. New York State Pastors' Convention, Colgate-Rochester Divinity School, Rochester.
April 6-9. Colgate-Rochester Divinity School Annual Spring Convocation, Rochester, N. Y.
April 6-10. Audiovisual Workshops (N.C.C. Division of Christian Education), Georgetown, Tex.; Indianapolis.
April 6-10. Seminar on the Church with a Full Ministry, First Community Church, Columbus, Ohio.
April 7-8. National Religion and Labor Foundation Annual Convention, Cincinnati.
April 7-9. Yale Divinity School Annual Convocation: Beecher lectures, Halford E. Luccock; Taylor lectures, Daniel D. Williams; Wright lectures, K. S. Latourette.
April 8-10. Associated Church Press Annual Meeting, Washington, D. C.
April 11-12. Y.M.C.A. Western Pennsylvania Spiritual Emphasis Retreat, State College, Pa.; Harold C. Case, leader.
April 13. 4th Annual Seminar on Religion and Psychiatry, First Presbyterian Church, Bath, N. Y.; Otis R. Rice, speaker.
April 13-16. Church of God West Coast Ministerial Assembly, Portland, Ore.; T. Franklin Miller, Harold L. Phillips, Charles V. Weber, E. E. Wolfram, speakers.
April 14-23. Disciples of Christ National Training School for Adult Workers, Indianapolis.
April 15-17. Regional Migrant Conference (N.C.C. Division of Home Missions), Rye, N. Y.
April 19. Christian College Sunday.
April 19-25. Y.W.C.A. Week.
April 20-21. Conference of U.S.A. Member Churches of the World Council of Churches Annual Meeting, New York city.
April 26-27. N.C.C. Joint Department of Stewardship and Benevolence Stewardship Institute, Evansville, Ind.
April 26-30. University Christian Mission (N.C.C. Joint Department of Evangelism), Atlanta, Ga.
April 27. Church Federation of Greater Chicago Vacation Church School Institute, Chicago Temple.
April 27-May 1. N.C.C. Division of Christian Education Regional Audiovisual Workshop, Atlanta.
April 28-30. Assemblies of God Regional Sunday School Convention, Mobile, Ala.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXX CHICAGO, MARCH 25, 1953 NUMBER 12

EDITORIAL

Sixth Week In Lent

THE EXPERIENCE of suffering does not destroy Christian faith; it strengthens it. For when a man has exchanged his own resources and can do nothing other than surrender himself to the sustaining mercy of God, as a swimmer surrenders himself to the water, he finds God holds him up. He then experiences the providential care of God. That gracious providence has been his all along as surely as the air he breathes, but has gone unnoticed until the hour of tragedy opens his eyes. Then he sees that the heavens are filled with the chariots of God. This is not unique. This is what the Christian disciple can count on. At each crisis in the life of Jesus it was so. At the temptation the voice from heaven spoke. After Caesarea Philippi, where Jesus declared himself and set his face to go to Jerusalem, he saw Moses and Elijah and spoke with God on the Mount of Transfiguration. In the Garden as he fought out the final issue, Luke reports that "an angel from heaven appeared to strengthen him." Before he left his disciples, he promised them that the Helper would be with them, a promise that Paul reports was wonderfully fulfilled in his experience of "the comfort of God." This "comfort," which opens the eyes of the sufferer to the meaning of his pain, gives him a sense of fellowship with Christ in it and provides an exhilarating joy and strength to endure, comes only to the cross-bearers. To experience it is to gain a new sense of the reality and wonder of the Christian faith.

Easter on TV

EASTER is less than two weeks away. What are the television networks going to do with it this year? Last year, as our readers will recall, they prostituted this day supposedly sacred to the most triumphant festival of the Christian year to commercial and theatrical exploitation so crass that it revolted every decent viewer. They employed their technological resources to make the world believe that this country, though it may pretend to keep the Christian feast, is a pagan wilderness. They trained their cameras to sweep up and down New York's avenues and pick out from the throng—many of whom had actually been at worship in the churches which proclaimed the Risen Lord—tawdry exhibitionists whose every moment on the TV screen was an insult to the religious instincts of the rest of the nation. Actresses advertising Broadway shows, models advertising Manhattan furriers and couturiers, sidewalk vaudeville performers looking for free publicity, vapid society (or semisociety) figures out to display their clothes—this was America's 1952 Easter as television served it up from the sidewalks of New York. What will it be in 1953? Is the nation to be subjected to another deluge of this sort of pictorial garbage? Or will the overlords of this new medium show a little reverence, a little perception of the meaning of the day, a little awe at the thought that the Christian affirmation which swells to its glorious climax at Easter just possibly might be true? There are other places than Fifth avenue where the TV cameras might look for Easter. The Moravian churchyard at Bethlehem, the company gathered on the rim of the Grand Canyon, the Salvation Army hall on Skid row. A hundred thousand churches. The chapels in hospitals and prisons and sanatoriums and homes for the aged and army camps. Last year's disgraceful Easter performance may have been an unwitting mistake on the part of the TV networks—something they slipped into without knowing where the pitfalls lay. This year they know.

Does Malenkov's Peace Offer Mean Peace?

POSSIBLY. At first glance the olive branch extended by the new head of the Russian state appeared to be the same old dead stick periodically proferred by Stalin. But Malenkov, in his first speech to the Supreme Soviet as premier, seemed to go farther, and he applied his statement that "there is no troublesome or unsolved question which cannot be solved by peaceful means" to American-Russian relations. The Associated Press quoted an unnamed diplomat who was present when Malenkov said these words as commenting: "His speech almost amounted to an offer to sit down with the United States and anyone else and try to ease the world's tension." Almost! Nobody can be sure, but why not try to find out? It is probably true that if Malenkov intended to make war at the first opportunity he would still have spoken a kind word for peace at this meeting. His effort would have been to try to make it appear that, if war came, it came in spite of his good intentions. But the opposite possibility also cannot be excluded. The communist system is enormously overextended, and its internal tensions have not grown less but greater as a result of the policies followed since the war. There must be many Russian communists who think that consolidation of the gains already made should take precedence over new expansion at the risk of war. If he should move for an easement of tensions, Malenkov would be taking a step which he could defend as in the interest of

communism. Should the United States for that reason give him no chance to negotiate for a settlement if he wants to do so? We do not believe it should, even though it is now clear that the tension between communism and democracy can never be resolved. We ought to proceed on the hypothesis that the internal contradictions and evils of dictatorship can be combatted even more successfully by nonmilitary than by military means. For that reason, we regret that the administration did not hold the initiative it had up to the death of Stalin by making its own statement of faith in the possibility of peace ahead of Malenkov's.

British Churchmen Warn Against Central African Federation

WHAT we have hoped for is beginning to take place —the British churches are finding their voices in opposition to the proposed federation of the Rhodesias and Nyasaland which the Churchill government is pushing toward establishment. The Archbishop of Canterbury, the moderator of the Church of Scotland and the moderator of the Free Church Council of Great Britain have sent a joint letter to the London *Times* in which they express their "deep concern." They question whether the projected Central African Federation will "promote the growth of mutual trust and good will between racial groups" within its boundaries. "The confidence of the Africans," they say, "must be secured if the federation is to work out successfully." At the same time the convener of the Church of Scotland's foreign mission department has declared that the plan for federation has "already led to a deplorable increase of suspicion and racial tension among the native populations" concerned. "All missionaries in central Africa," he adds, "testify that further efforts to cooperate with the natives are needed before the plan is put into operation." Most important of all is the statement adopted by the Africa committee of the London Missionary Society, for since the days of Livingstone the L.M.S. has been the British missionary body most concerned with the welfare of this part of Africa. We cannot reprint the long statement of the L.M.S. here. Its full text appears in the *British Weekly* for February 19. But it also declares that "the overriding necessity in central Africa is the creation of a harmonious community by the cooperation of peoples of all races." And it also comes out, after criticizing details of the plan, with a plea that "the federal scheme should be postponed for, say, five years." Is it possible that Mr. Churchill and the Conservative party will insist on bulling through this scheme to satisfy the ambitions of the white settlers of Southern Rhodesia in the face of such warnings from the responsible Christian leadership of England and Scotland?

Can We Trust the Pentagon?

ON THE DAY Stalin's death was announced, the Pentagon revealed that American planes have been pursuing Chinese planes across the Yalu into Manchuria. They are not permitted to attack ground installations, according to the report, but have official approval for violating what General MacArthur called the "Manchurian sanctuary" when they are "in hot pursuit" of a communist plane. This has been done, said the Pentagon, since last summer. It is recalled that our allies protested vigorously when this course of action was proposed earlier in the war. Now it has been going on for several months, presumably without their knowledge or the knowledge of the United Nations. The substance of the announcement furnishes ground for serious concern. It indicates that our military authorities unilaterally broke through one of the limitations which have been placed on this war, thereby running the risk of widening the conflict. This was a policy decision which they had no right to make; it belonged in the first place to the civilian powers in their own government and in the second place to the United Nations. It raises a question as to how far the Pentagon is prepared to trespass into the forbidden preserves of policy making. Moreover, the Pentagon's procedure in making the announcement increases the distrust raised by the announcement itself. By waiting until the mind of the public was distracted by a new event which immediately took precedence over everything else, the Pentagon headed off an uproar. The widening of the war, which would otherwise have made headlines across the world, received little attention compared with that given to Stalin's death. So the strategy of the Pentagon worked perfectly. Voices were raised at the United Nations, but they were not heeded. The public generally did not grasp the significance of the Pentagon's action. Our military leaders, it seems, have "got away" with another move to widen their power. But when the public learns, as sooner or later it must, how it has been deceived—what then? Is the confidence the public places in the Pentagon of so little value that it deserves to be treated with such contempt?

Some Reflections on Jet Planes

SOMETIMES newspaper headlines have a queerly perverted relationship. There was the banner head in 120-point type, spread all the way across the eight columns on the front page: "Czech Reds Down U.S. Jet." The story sounded grim: "Wiesbaden, Germany, March 10 (A.P.)—The United States airforce announced tonight that two Russian made MIG-15s, flying from Czechoslovakia, today shot down an American F-84 Thunderjet fighter inside the American zone of Germany. The United States ordered 'the strongest possible protest' sent to communist Czechoslovakia. The airforce said the MIGs, bearing Czech airforce insignia, made the attack in clear weather . . ." Where would this lead? What kind of protest would be "the strongest possible protest"? Yes, it sounded grim. Then we turned the page. Another headline: "U. S. Hands First Jet Fighters to Yugoslavia." And the story: "Belgrade, Yugoslavia, March 10 (A.P.)—The United States today delivered four jet fighter planes to Yugoslavia as a symbol of American support . . ." Now, there was a plane story of another sort! Then we found ourselves asking, What was the last big plane story from Yugoslavia? And we remembered the shooting down of the American plane in 1946 that claimed to be off-course on a friendly flight to Czechoslovakia; the killing of the five American airforce members; the demands on Tito; the excitement

over Tito's rejection of the demands. The same Tito now getting the red carpet treatment in London? The same. The same Yugoslavian government to which we are now turning over U.S. jets as "a symbol of our support"? The same. A lot can happen in six and a half years, can't it? As we reflected on that profound, if hardly original, thought another occurred to mind. Could there be any connection between the Red pursuit of American jets "7 to 15 miles" inside the American zone of Germany—a minute and a half to three minutes of jet flying time—and the policy of "hot pursuit" into Manchuria which, six days previously, the U.S. airforce revealed it had adopted in the Korean fighting? When, a few days later, a British plane was shot down, the same question recurred, for Britain is also a U.N. belligerent in Korea. American commentators have interpreted these communist attacks on American and British planes as either an indication that the Red forces are unusually jittery and trigger-happy in these days following Stalin's death, or that Malenkov means to find out at once how far he can go without provoking military counteraction. But a more reasonable explanation would be that such attacks in Germany are reprisals for "hot pursuit" by U.N. planes in Manchuria.

Velde Threatens The Churches

DO CHURCHMEN scare easily? Chairman Harold Velde of the House committee on un-American activities apparently thinks they do. Last week he threatened to turn the expensive glare of his inquisitorial spotlight on the churches. He was irked because Bishop G. Bromley Oxnam, Dean Sayre and other Washington churchmen had come to the defense of Mrs. Agnes E. Meyer when she was falsely accused by Mr. Velde. (See editorial in March 4 issue.) He gave it as his opinion that what is needed is a good probe of communism in the churches. His committee might not get around to it right away, he said, since it has only begun to mine pay dirt in its probe of the schools for subversive influences. Mr. Velde seems to reason that there must be communists in the churches because a number of churchmen disapprove of his methods. Whether he seriously intended to start investigating the churches cannot be determined. It seems likely that his statement was nothing more than a threat, for several members of his committee immediately declared that no such investigation had been discussed in the committee, and later the other members of the committee voted unanimously not to allow their chairman to start any probes without their approval. Yet Mr. Velde is well aware that only two congressmen voted against giving his committee the record sum of $300,000, and that the vote came after he made his disgraceful attack on Mrs. Meyer. He probably knows enough about the churches to make him confident he can find a few churchmen who could be publicly pilloried for dubious political connections or opinions, past or present. It is no trick to parade a few such persons in a way that will make the public believe they are typical of large numbers. By this means the main object of the inquisition is achieved—namely, to strike fear into the hearts of the people so that they will grant ever greater power to the inquisitors. When Mr. Velde made his threat, that was what he expected to accomplish. The public's antagonistic reaction must have surprised him. It has certainly had a healthy effect.

Changes in the R.S.V. New Testament

IN OUR ISSUE for February 4 we printed a letter from the Rev. Arthur K. Korteling, of the First Presbyterian Church of Lebanon, Indiana, calling attention to changes made in the text of the Revised Standard Version of the New Testament between 1946, when that was first issued, and the 1952 appearance of the entire Bible in the new version. Mr. Korteling's letter has inspired many more. Apparently some of the writers feel that there is something not quite on the up-and-up about such changes. But the translators tried their best, when publishing the entire R.S.V. last fall, not only to inform readers that a few changes had been made in New Testament renderings but to explain their nature and the reasons for them. The whole subject is discussed on page viii of the Preface in these words:

> The present republication has afforded the Committee opportunity to review its work and to consider criticisms and suggestions from various readers. As a result, about eighty changes are made in the present edition. Most of these are in the interest of the identical rendering of identical Greek in parallel passages, especially in the synoptic gospels; or in the interest of consistency in handling the textual evidence.

The passage continues with a statement concerning the most important of the changes and identification of some passages where changes have been introduced. We are embarrassed to have to admit that until Dean Luther A. Weigle, chairman of the committee of translators, in reply to our inquiry called attention to this portion of the Preface, it had failed to register with us. But we are glad to be able to draw the attention of others to this statement, for it should answer a question which apparently has occurred to many. For the convenience of those who possess the R.S.V. in its three-volume format, a detailed list of the changes made in the New Testament by the translators' committee has been prepared. Anyone desiring a copy may obtain it from Dean Luther A. Weigle, 409 Prospect St., New Haven 11, Conn.

U.S. Withdraws Aid to U.N. Child Fund

WASHINGTON is full of talk these days about cutting government expenditures. So far, however, only one actual cut has gone into effect. On March 10 it was announced that the United States would give nothing this year to the U.N. International Children's Emergency Fund. This is the fund which, with a target budget of $20 million a year, has been providing medical and feeding help for mothers and children in 72 nations and territories. Last year Congress authorized an American contribution of $16 million, but appropriated only $6.6 million. This year: nothing. Nothing for children; how much for jets? . . . Another Lutheran theologian has disappeared from Germany's East zone. This time it is Kurt Aland, professor of theology at Halle. Ever since Ernst Lohmeyer, the

famous professor of New Testament at Greifswald, disappeared at the time of the Russian occupation, there has been a trickling loss of Lutheran leaders. Recently, however, the rate of disappearances has increased. Professor Aland, whose absence was reported on March 9, was the third Lutheran leader to vanish in less than a month.

The Future of the Church-Related College

THE QUESTION we have placed over Dean Kirkpatrick's article on page 353 is the question every administrator of a privately supported college is asking: "Where's the money coming from?" It plagues college presidents, trustees, vice-presidents in charge of fund raising, alumni concerned for alma mater's future, faculty committees on curriculum and academic policies, deans seeking more equipment, instructors looking for a raise. Nowhere does it inject its unwelcome challenge more continuously than in the church-related colleges. We do not remember a time when these colleges were not telling their denominational constituencies that they faced a crisis. But never has that crisis been as menacing as it is today.

I

To a large degree, the severity of this financial crisis with which the church-related colleges are struggling is a testimony to the improved work they are doing. They know the day has passed when they can discharge their moral obligation to their students with a handful of teachers, however sacrificial their devotion, a job-lot of microscopes and test tubes, and two or three buildings which barely pass the fire inspection tests. The "Mark Hopkins on a log" formula no longer suffices, if for no other reason than the scarcity of Mark Hopkinses. So the church-related colleges have been raising their standards. Considered as a group, they are better colleges than they were a generation ago.

But rising standards mean rising costs. Pretty nearly everything connected with these colleges has gone up—including faculty salaries, though there is still reason to suspect that in some church-related institutions the teacher is the exploited man. Building costs and the price of modern laboratory equipment have soared to fantastic levels. Athletic programs put a heavy dent in many small college budgets. Meanwhile, endowments earn less and less. College administrators must turn themselves into financial wizards to know when to shift their investments from farm mortgages to bonds, or from bonds to common stocks.

This is true for the largest privately supported universities as well as for the small colleges. Dr. A. Whitney Griswold has just begun to settle himself in the Yale presidency, but already he is bursting into print with the tale of financial emergency. There can be no question about the reality of this emergency. If the universities are realizing an average of 3½ per cent on their investments these days—which seems like an optimistic estimate—Harvard, the wealthiest, will be getting about $7 million; Yale about $5.3 million; Chicago about $2.6 million; Princeton about $1.75 million. You can't run a full-scale, top-standard university on that. Several state universities receive annual appropriations larger than the total capital endowment of all but four or five of the wealthiest private institutions.

II

If this is what the old and heavily endowed schools, with their wealthy alumni and their continuous flow of large gifts, are up against, it requires little imagination to understand the plight of the average church-related college. A few such schools, to be sure, are fairly well off. Some of them are more municipal than church institutions. Some have received unusual benefactions, such as Oberlin's aluminum resources. And some are in Texas. Regarded as a group, however, the church-related colleges are running on a shoestring. The string is frayed and stretched to the point where, for many of them, it's about to snap.

What can be done to save them? Various expedients have been tried with varying success. Within the last four or five years a movement has developed—we think it started in Michigan—for a number of privately supported colleges to join, generally in some sort of foundation, to seek gifts from industry and corporations. There are now about twenty of these state organizations, with about three hundred such colleges participating in their fund-raising efforts. A Chicago newspaper printed a picture of the Illinois college "cooperative" last week. It showed an impressive company, even though some of the names were attached to the wrong persons. Both Protestant and Catholic schools were represented; there must have been nearly thirty presidents or other college administrators in the group. We wish them well.

This effort by the colleges is now being met by an attempt by some big business executives to persuade corporations that they have an obligation to contribute to the private institutions. At a recent meeting in New York, Frank W. Abrams, chairman of the Standard Oil Company of New Jersey, announced the formation of a Council for Financial Aid to Education. Associated with Mr. Abrams on its board are Irving Olds, until recently chairman of U. S. Steel; Alfred P. Sloan, Jr., chairman of General Motors; Walter Paepcke, chairman of the Container Corporation of America, and Henning W. Prentis, Jr., chairman of Armstrong Cork. That certainly sounds like money.

These business leaders point out that although the law for 15 years has offered corporations a 5 per cent tax exemption for contributions, they have so far given less than 1 per cent for all such purposes, with higher education receiving only a fraction of that. President Griswold estimates that in 1949 privately supported colleges received only $10 million from business sources, while they might have given $1.4 billion tax free. Mr. Abrams upbraids industry for seeking a "free ride" from the institutions to which it looks for future officers and technicians. He also warns of the dangers to the corporations' future if higher education becomes more and more state-financed.

This danger is real enough, and not only to the narrow interests of big business. But will the corporations rise to meet Mr. Abrams' exhortation, even to the modest extent of the $300 or $400 million a year of additional funds for which the privately financed colleges are asking? An edi-

torial in the *Newsletter* put out by the department of higher education of the Congregational Christian Churches says that they won't, though it has some hope of larger gifts from this source for "research, engineering, business or medical education." Its pessimism, so far as the prospects of liberal education are concerned, is probably justified. If big business gives, the likelihood is that most of its gifts will go to big schools and for ends that promise to pay off rapidly to its own benefit.

Moreover, the thoughtful church-college administrator cannot be too sure how much he wants to see his college's financial problems solved by big business. He does not greatly fear direct control by industrial or corporate givers of what goes on in his classrooms, especially if the gifts are spread around through a foundation which the church colleges themselves maintain. But if these schools know that their future depends on corporation approval and generosity, the indirect influence of that fact is bound to make itself felt. Already, the argument frequently heard that big business should give in order to foster "the American way of life" as the corporations understand that phrase, and as it is endangered by state-supported higher education, is bringing deep misgivings to more than one church-college president.

III

Yet what other way is there for the church-related colleges to meet their financial crisis? The Congregational Christian publication already mentioned wants larger contributions from every church in the denomination. It talks about $5 a year from every family, or $1 a year from every church member. We have seen many calculations of this sort, indicating how amply funds could be provided for missions, or ministers' pensions, or whatever. They look modest enough and feasible enough, but somehow they never work out. Experienced church-college executives know they won't in this case.

Then what? We do not pretend to a wisdom which all the educators and commissions that have considered the plight of the church colleges have not shown. But we cannot refrain from asking whether it is not time for the church-related colleges to consider seriously a suggestion which has already been put forward in these columns. If these schools can come together to raise funds, can they not federate to pool their teaching resources?

Why should not half a dozen or a dozen church colleges in a state or region, holding the same general outlook, work as an educational unit, throwing their equipment, faculty and endowments into a common program, with the various academic disciplines concentrated in the schools where they can be best taught, and courses so arranged that students move from campus to campus as their programs of study require? Or if this is impossible across denominational lines (we don't see why it should be), why are not strong federations of denominational colleges feasible? In these days when transportation is so quick that colleges once a day's journey apart are now within half an hour of each other, why is not this method of cutting costs and improving instruction worth a trial?

As Christian College Sunday nears (it falls on April 19 this year) we would like to pass along two recent statements which bear on the church college's future. At the dinner where the formation of the Council for Financial Aid to Education was announced, President Gilbert F. White of Haverford defined the purpose for which the church-related college exists. It exists, said he, to promote "the growth of people who can deal wisely with new thought." Then he continued:

> Education which promotes such growth has, it seems to me, these three characteristics: honest dealing with every relevant idea; readiness to examine the religious and moral implications of these ideas; and responsible concern for making peaceful, constructive changes to meet new conditions.

And the *Washington Post,* in concluding an editorial appeal for larger financial support for such colleges, writes:

> In this period when tax-supported institutions of learning are subject to incessant legislative harassment, the country must look to its privately endowed colleges and universities for the innovation, experimentation and heterodoxy of thought indispensable to progress.

Are the church-related colleges fulfilling the description of their reason-for-being laid down by Dr. White? Are they the source of that "innovation, experimentation and heterodoxy" which the most thoughtful paper in the nation's capital says they should be? *Can* they meet these tests until they have a larger measure of financial security? We believe that a trial of the possibilities of academic federation would show a new road, and a less dangerous one than others now under consideration, to this needed security.

Congress, Take Care!

[EDITORIAL CORRESPONDENCE]

New York, March 11.

CONGRESSIONAL INVESTIGATORS received a stern warning today from the General Board of the National Council of Churches. In an action-packed bimonthly session, the board defended the schools from communists who would undermine their integrity and from irresponsible probers who would destroy their liberty. The General Board also spelled out a series of regulations on racial equality for the benefit of communities which seek to invite the National Council to hold meetings in their midst. It advanced the question of location of its own headquarters another step toward final decision, smothered with kind words a proposal that the council campaign for Bible reading in the schools, and surveyed the large-scale operations of its department of broadcasting and films. Then it went off to preview the new movie on the life of Luther. Altogether it was quite a day.

What explains the new vigor in the General Board? There was an unusually large attendance—less than half the board members were absent. The new president, Bishop William C. Martin of Dallas, may have had something to do with both the spirit and the participation of the board. The spirit of the meeting could have been influenced by the fact that the agendum of the day bristled with challenge. The board was confronted by a succession of live issues, instead of an invitation to spend a day tapping rubber stamps on routine matters. In addition, this board apparently has a higher sense of responsibility than the

one which preceded it, for it dealt with all its business in the open instead of resorting to the secrecy of an "executive session." Finally, the atmosphere was improved by the fact that the session was held in a church (Marble Collegiate). Whatever the reason, the change was wholesome.

I

The resolution warning Congress to watch its step was adopted by a vote of 69 to 2 after some debate. Part of the opposition was to the substance of the resolution, and part to the way it came before the body. A woman delegate warned cryptically that "the churches had better be right than be first." She thought the council would regret having passed a resolution of this kind. Lem T. Jones of Kansas City, who had endorsed the statement, was carried away by this logic and changed his vote, making it two against. Those who spoke for making a statement included Paul C. Payne, chairman of the Division of Christian Education, who introduced the resolution, Bishop G. Bromley Oxnam, Jasper Crane, Charles P. Taft, John Mackay, Bishop H. K. Sherrill and Eugene Blake.

Some objected to adopting a statement which had not been circulated before the meeting, but Bishop Sherrill, Dr. Mackay and others urged the board to speak now when speaking can do some good. Hitherto, the council's General Board has not passed on statements until they have been approved by some subsidiary unit. This was the time, the board decided, to break that precedent. The document, as introduced, left much to be desired, but the lawyers present helped remedy its deficiencies. Charles C. Parlin persuaded the board to drop a paragraph which seemed to bring into question the authority of Congress to investigate anything. Charles P. Taft induced the meeting to add this sentence: "No committee should circulate on its letterhead, over the signature of its members or employees, unsupported charges against individuals or organizations which it has made no effort to investigate or substantiate." In supporting this amendment, Bishop Oxnam pointed out that the committee on un-American activities has done this persistently. It files every accusation made against an individual, then sends copies of accusations to Legion posts or others who inquire, saying: "The records of the committee on un-American activities show . . ." The recipients of this undigested mass of accusations then proclaim: "The committee on un-American activities says . . .," putting the authority of the committee behind everything that is in the file, whether it has investigated or not.

The main object of the General Board's resolution was to set up a "Committee on the Maintenance of American Freedom," and this was voted, along with the rest of the statement. The statement opens by recognizing the reality of the threat of Communist subversion, but points out that reckless and irresponsible pursuit of subversives in educational institutions endangers freedom also. It held that congressional committees are now abusing the power of investigation, and are destroying confidence in schools, colleges and universities through "unsubstantiated charges and blanket indictments." It urged "fair and dignified treatment" of witnesses but did not spell out the means by which this can be achieved, such as the right of the accused to be represented by counsel, to know the nature of the charges of which they are accused, to have the right openly to confront their accusers, to be permitted to bring witnesses to testify in their behalf. It insisted that control of educational institutions must remain in the hands of local authorities and boards of trustees, as at present. The best sentence: "Free ministers in free pulpits, preaching to free people the liberating truth of Christ, are a chief bulwark of American freedom and the best guarantee of its future." Both the *New York Times* and the *Herald Tribune* gave front-page headlines to this action of the General Board.

II

The other principal debate at this session concerned a document which spelled out the meaning of National Council policy against racial segregation as that policy is related to National Council meetings and conventions. The document was said to have been in preparation for two years. It provides that National Council meetings shall be held only where hotels or other facilities are "open to all participants without regard to race in accordance with the following: No segregation of racial groups shall be made in room assignments. No discrimination shall be practiced against any participant in the use of meeting places, building or hotel entrances, lobbies, elevators, dining rooms or other building or hotel services. The procedures in making reservations shall be the same for all participants." The statement then directs the manner in which National Council officers shall carry out these provisions, which includes staging a "nationwide campaign of education" to make the action effective and to set up an advisory committee to deal with situations which arise in connection with these rules.

Discussion of this policy statement revealed that National Council responsibility in these matters can be limited in ways the resolution does not suggest. For example, at the convocation held by the council in Atlanta, the National Council did not assume responsibility for the housing of persons who attended. It was conceded it might still be possible for units of the council to limit their responsibility in similar situations. Dr. Oscar Lee of the National Council staff said: "We have figures which show that there are in this country 1,300 churches with racially inclusive memberships." Representatives of the Presbyterian Church, U.S., argued that the General Board would set back progress toward racial equality by adopting a resolution which they felt was too meticulous and legalistic. They said adoption of the resolution would react unfavorably against the National Council in the south.

Dr. Eugene Blake of the Presbyterian Church, U.S.A., said the question was not sectional, that the servants of the council need this directive as much in Detroit or Chicago as they do anywhere else. Professor Kirtley Mather of Harvard (American Baptist) said he thought the churches should adopt this policy, since the American Association for the Advancement of Science had already done so and held an unsegregated meeting recently in St. Louis. He said that as a result of the scientists' representations the executive committee of the Association of Hotels in St. Louis had rescinded "for all time" its discriminatory rules. Representatives of United Church Women favored the proposal, and reported that they had held unsegregated meetings in Jacksonville and other southern cities. Speakers on both sides of the discussion agreed that the practice

of segregation is breaking down rapidly throughout the country. The vote was 58 to 2.

Charles P. Taft reported for the department of the church and economic life that the Rockefeller Foundation is so pleased with the results of its first $100,000 grant to the department that it has given another $125,000. Bishop H. K. Sherrill spoke for the new committee on policy, outlining a statement concerning ecumenical cooperation in states and local communities which the committee is hoping to adopt. President Franklin C. Fry of the United Lutherans served notice that he would oppose the statement in its present form.

The committee on the location of headquarters accepted the decision of the Division of Christian Education to make its headquarters in Chicago. The General Board voted to make Chicago its headquarters in the midwest, and authorized a study to see which of the functions of the National Council can profitably be moved to that city. Meanwhile discussions are going on which may result in the rental or purchase of a building in New York which will serve as a headquarters not only for the National Council but also for some of the denominations whose headquarters are now located in New York. At the end of the day Ronald Bridges outlined the work of the council in broadcasting and films, which brings to the churches, because they cooperate, time and services to the value of $7 million a year. The next meeting: May 19-20 in Chicago.

H.E.F.

Good Friday—and a Toothache

EDITOR THE CHRISTIAN CENTURY:

SIR: A very short story that deserves a high place on any list of Lenten reading is one by the Russian novelist Leonid Andreyev—"The Day of the Crucifixion," in the volume *The Crushed Flower,* published by Alfred A. Knopf. It is one of the shortest stories Andreyev ever wrote, only a few hundred words, but it has a bite that lasts for years. It embodies a striking bit of imagination, which is conveyed in the first sentence:

> On that terrible day when the universal injustice was committed, and Jesus Christ was crucified between robbers on Golgotha—on that day from early morning, Ben-Tovit, a tradesman of Jerusalem, suffered from an unendurable toothache.

The crucifixion is then described as it appeared to a man occupied with an almost exclusive preoccupation, a toothache. Once in a while he becomes dimly aware of the procession to the cross, but soon goes back to his own private woe. His wife urges him to look at the men on the way to their execution, as a means of diversion. Here is Andreyev's description:

> One of the men, he of the long light hair, in a torn, blood-stained cloak, stumbled over a stone which was thrown under his feet, and he fell. The shouting grew louder, and the crowd, like colored sea water, closed in about the man on the ground. Ben-Tovit suddenly shuddered for pain; he felt as though someone had pierced a red-hot needle through his tooth. . . . He groaned and walked away.

Afterward he is led by a friend to see "the criminals on the crosses," but he does not stay: "He was eager to finish the story of his toothache."

There is no need to tack a moral to that bit of art. But the author certainly meant us to drop it into our imagination. It brings the humbling picture of missing the meaning of Calvary through any kind of preoccupation.

There is a continuing crucifixion going on, where all that Jesus cared for, taught, lived for, died for is scourged and crucified. Take hold of the wings of the morning and flop around the earth—Korea, South Africa, India, many places in our own country—till you come back where you started from. Good Friday is here again. How sharply do we see the crucifixion that still goes on? Does it break through the excluding wall of our own private toothache? W. H. Auden has given a vivid and searching picture of a private preoccupation while a tragedy is happening:

> We haven't the time—it's been such a rush—
> Except to attend to our own little push:
> The teacher setting examinations,
> The journalist writing his falsifications,
> The judge enforcing the obsolete law,
> The banker making the loan for the war,
> The expert designing the long-range gun
> To exterminate everyone under the sun,
> Would like to get out, but can only mutter,
> "What can I do? It's my bread and butter!"*

Lord, is it I?

Yours,

SIMEON STYLITES.

*From *On This Island,* by W. H. Auden. Random House, New York. Used by permission.

VERSE

Easter

EASTER is sunshine filtering through green leaves
That ever after swayed
Gold-tinged.
Easter is singing winds. We hear
As by distant trumpets played:
"Risen," "Not here," "As he said."
Easter is gardens that with fragrant wealth
Seek daily to restore
That garden memory of the hallowed words
Echoing evermore:
"All hail," "Fear not," "I go before."

ESTHER W. BUXTON.

Signet

BEYOND the fragile blossom,
Ripe fruit shall weight the bough.
Heart, read Forever's signet
Impressed upon small Now.

ELINOR LENNEN.

Third in a Series of Articles on Christian Vocation

Teaching Can Be a Calling Too

By Franklin Frey

IT IS MY contention that the Christian religion was originally a lay religion—and that it properly should be that now. We seem to have moved into a position where only our professionals speak for Christianity. The situation might be compared to the athletic program in most of our schools. We have participation in sports by a few while most of the students are in the stands as spectators. Being in the stadium on a cool fall day to watch a football game may be exhilarating. But it is the relatively few players on the field who are getting the exercise. The combined voice of a multitude of Christian laymen giving expression to their faith through the medium of vocation is a voice that needs to be heard—more urgently today perhaps than ever before.

Teaching in the public schools of three states during the past quarter-century has been a most gratifying experience to me. If I were privileged to choose my vocation again it would be the same. There are other professions that reward their followers more generously in financial ways, but I am sure that few can offer the opportunities for soul-satisfying experiences of Christian service that teaching does. Many of the things I shall say in this regard may be equally applicable to other vocations. But it will save some explanation to say at the outset that I shall be partial to teaching and probably shall be guilty of overstating the case for this as a Christian vocational opportunity. If so, charge it to an interest in my vocation which has kept me alert to meeting its many challenges for quite a number of years.

Influence of Christian Background

My selection of teaching as a vocation had its basis in the heritage of a Christian background. Both my grandfathers were lay ministers who combined their workaday calling with Christian service. One combined farming and blacksmithing with his ministry, the other farming and cabinet-making. My parents also were close to their church. This early environment undoubtedly had considerable influence in shaping my vocational philosophy of Christian service.

It would be impossible to enumerate all the influences which affected my choice of vocation and the Christian expression I have tried to give it. However, there was one minister I recall most vividly as having influenced my thinking in a formative period. He came to our small church from the chaplaincy after the First World War. I was in high school at the time. On the last Sunday night of each month he used as a sermon topic "God at Work in the World Today." Many of his congregation were critical of his choice of material and topic. But through his interpretation of current happenings in the light of God at work, I came to develop a more wholesome attitude toward the physical laws of our universe. I could see in them the manifestations of a God of order and purpose. This attitude has also helped me in understanding that difficult concept, the will of God.

Another minister who had considerable influence on me came to our church while I was teaching in the early years of my experience. His ministry might be characterized as teaching rather than preaching. His conversational tone and apt illustrations I will never forget. However, one characteristic of his point of view I particularly remember. He was concerned with what he called the "long look." From him I learned patience in working for the establishment of the Kingdom of which Jesus spoke. To my present church and minister I am indebted for my greatest opportunity of service in the church.

Opportunities in Religious Education

I am enjoying today a challenging experience in the field of religious education. The class I teach is a parents' class, largely composed of young parents of small children. We are trying to accomplish several important aims. Since we believe that the religious education of children is an everyday affair, it follows that the parents are the most important factor in its achievement. Therefore we are trying to assist the parents in three ways: first, to develop for themselves a satisfactory Christian philosophy; second, to give them additional help in the psychology of childhood and of learning; third, to give them specific assistance in teaching the attitudes and behavior desired, through the lessons with which the children are working in their own classes. We are carrying on our efforts in cooperation with the Character Research Project of Dr. Ernest Ligon of Union College. Anecdotal material brought by parents as they endeavor to enlist the whole family in the achievement of a workable Christian philosophy has proved the effectiveness of the methods employed.

The experience and preparation of teachers are such that they can best serve the church in the area of religious education. However, there is great opportunity for Christian service by all at this point. It would be an incomplete picture of Christian service in teaching if this were limited to the more formal activities of the church, since nearly all the vocations offer the same opportunities. Some areas are open for service to public school teachers that are peculiar to that profession alone.

Example Is What Counts

One must never underestimate the importance of teaching by example. If effective expression can be given to a Christian philosophy of life by the life of the teacher, the best teaching is done. Such a philosophy is possible only where the teacher has achieved a satisfactory ordering of his own life. Strains induced by financial insecurity or by emotional exhaustion from unsatisfactory home experiences raise insuperable barriers to effective leading of the young. If I have had any success in the concomitant teaching of

a Christian philosophy of life while busy teaching mathematics, it is largely owing to a happy marriage and its attendant satisfactory home life.

In the selection of a vocation, the financial return is definitely a factor. However, too much emphasis can be given to the money return, causing serious loss of perspective in making wise choices. The many selfish goals so often sought in the selection of a vocation—prestige, power and wealth—are in a large measure minimized in the teaching profession. Here the service motives are necessarily predominant, making it easier for the teacher to act as a guide to the youth entrusted to his care. This orientation of vocational ambition around the lower income, and the freedom from the drives for power and prestige, yields compensatory satisfactions in the realization of some of the ideals of service. Thus we have the teacher able to create within the circle of his influence a cheerful, well adjusted emotional tone.

Ideally the teacher can rank next to parents in the affection and esteem of children, and he does rank next to them in lasting influence on the lives of the pupils. This fact alone is both a responsibility and a challenge to a teacher. Because the children constitute a "captive audience," a responsibility rests on the teacher to stay within proper bounds in any expression of religion. It is obvious that the areas of moral behavior, attitude toward authority, civic responsibility and vocational guidance present many common denominators to teachers of various faiths whereby they may give such guidance to the young people in our schools as shall cause them to make wise and adequate preparation for effective living. There is no other place where all the children are together as they are in the public school. For this reason the opportunities just enumerated are much greater for the public school teacher than for the church school teacher, whose pupils are limited to those who may be persuaded to come.

Developing Self-Guidance

In the Christian philosophy, the true expression of the adequate person has always been found in his acts. The gradual substitution of self-control for imposed external controls presents a real opportunity in teaching. In my experience, it has been possible to develop techniques by which pupils will be given opportunities to grow in self-direction. To be sure, acceptable moral behavior on the part of the pupil is affected by many variables which are beyond the control of the teacher. But over a number of years I have found it possible to use such commonplace situations as are found in home work, honor or extra-credit assignments, examinations, and school behavior generally as opportunities for teaching a more desirable pattern of moral behavior.

A little extra planning on the part of the teacher will reduce the opportunities and temptations to cheat. For example: first, prepare dual examinations so that no two students seated adjacent to each other have identical tests; second, reorganize the grading procedure as home work so that it is possible for each student to check his own paper. Such a procedure permits the student to discover his own errors in his mathematics, releasing him from the urge to cheat by correcting an incorrect problem or falsely reporting a higher grade than earned.

In addition to removing the rewards that often accompany cheating, it is possible to stimulate positive patterns of behavior by giving more recognition to the superior student and an opportunity for some recognition to the poor student, by carefully planned extra-credit work. We are all believers in the efficacy of rewarding our dog when endeavoring to teach him a new trick, but often fail to make use of this same procedure in our attempts at teaching adequate and valid moral behavior patterns to youth. Moreover, the teacher can be helpful to the students by arranging opportunities for interviews. For many years I have given all my classes my home telephone number so that they can call for help with difficult problems or to secure assignments missed because of absence. Not all who need such help avail themselves of it in interview or phone call, but their attitudes are affected by the opportunity for it.

The Teacher as Personal Counselor

Adolescents pass through a trying time as they face the problem of authority. The imposition of authority in home and school rests heavily on many teen-agers as they endeavor to assert themselves. That they will make mistakes is probable, but a careful teacher can help them in many ways to a growing adequacy as they make more and more important decisions for themselves. Numerous opportunities inherent in some of the extracurricular activities of the school help young people make satisfactory adjustment to imposed authority and at the same time give expression to their self-reliance. For a number of years, sponsorship of the student council has afforded me real satisfaction as I have seen many individuals grow in ability to cope with the problems they have faced.

These same student organizations serve as laboratories for the development of the kinds of responsible citizenship that are so sorely needed. I have found that sponsoring such activities provides the Christian teacher with many opportunities for guiding youth toward the ideal of Christian citizenship in our democracy.

Service Through the Parents

The parental interview, whether at home or at school, offers the Christian teacher a unique opportunity to be of service. Too frequently the only contact with the parent occurs when there has been some difficulty at school. Parents are particularly susceptible when the welfare of their children is involved. Sincere efforts made in behalf of the child will open opportunities of service where the cooperation of school and home will be of inestimable value in shaping his future.

It would be a fine thing if all the youngsters in our schools could make the wisest possible vocational choice before leaving. While this is not possible, nevertheless a teacher has many opportunities for planting those attitudes toward vocational choices which make for the best Christian adjustment. While realistically recognizing financial and other practical considerations, the adolescent needs to be challenged in choosing a vocation to give consideration also to his responsibility for service. The ideal of Christian service in every worthwhile vocation can be made vividly real to the student by a teacher who has followed the same ideal in his choice of a lifework.

The Faculty Christian Fellowship

By Ian G. Barbour

WHAT IS the Christian vocation of a professor? How is religious commitment related to objective teaching? What exactly is the relevance of the Christian world view to the different academic subjects and to the nature of the university or college? Concern on the part of groups of faculty members from many fields to explore together these and similar questions has recently led to the formation of the Faculty Christian Fellowship, whose purpose is to build an association to discover the implications of Christianity for the work of the teacher, for the several curricular disciplines, and for the goals of higher education. The F.C.F. is an ecumenical fellowship. It welcomes variations of viewpoint. I myself happen to be a Presbyterian, a physicist, who has been elected to its executive committee. Others in the group share the concerns here delineated, but it should be emphasized that the views expressed are those of the writer.

Academic Scene and Christian Professor

Although the first universities founded in America were an outgrowth of religious conviction, and the church-related college has continued to make a significant contribution to higher education, religion has moved over to the defensive in many areas of our academic life. This trend is usually attributed to the general secularization of our culture and to the growth of tax-supported institutions. (The doctrine of separation of church and state, originally supported by many educators as a protection against excessive sectarianism, gradually came to be interpreted as excluding any consideration of religious questions in public universities.) Another influence has been specialization, and the emergence of the various academic fields as autonomous, self-contained disciplines.

The past decade, however, has seen widespread reexamination of the responsibility of the university, and consideration of education of the student as a person, apart from his vocational training as a specialist. There has been frequent mention of his need for the integration of isolated fragments of knowledge, for a sense of social responsibility, and for critical reflection as well as personal decision on the ultimate issues and perennial questions that concern mankind. A number of universities and colleges have felt that religion and philosophy have an essential role in this broader educational process.

Indifference Is Impossible

But within the academic world, the attitude of individual Christian professors is worth studying. The teacher can hardly be indifferent to the question of the relation of religion to higher education. He must form opinions about the status of religion as a subject in the curriculum (witness the establishment of departments of religion in a number of state universities during the past decade). He cannot but be aware of the activities of the student Christian movements, in which faculty members are often involved in an advisory capacity. The wider role of the Christian group, faculty and student, in relation to the life and purposes of the university also claims his concern. And he inevitably seeks to discern the relevance of Christian insights to the more basic question of the nature of the university and the fundamental aims of higher education. How can real community be established?

The Christian professor is also interested in discovering how communication within the college or university can be improved. How build up a universe of discourse among the various departments, with mutual concern for the semantic problems and growing appreciation of the emotional factors and spiritual values in differing points of view? Again, how can the Christian professor respond to the demands, sometimes apparently clashing, of both the academic world and his religious commitment? Thought can hardly be kept in watertight compartments. The psychologist who is a devoted churchman can no longer make, in a religious context, an affirmation about the nature of man which, when thinking in the academic framework, he will emphatically deny. Because this is one of the issues that have assumed considerable importance in the thinking of many teachers, it may perhaps be singled out for more extensive discussion here.

The Issue of 'Neutrality'

The Christian professor has sometimes felt that his faith can have no relation to the campus because of the great emphasis placed by the academic world on an objective attitude and neutrality on ultimate issues. Three basic questions may be raised in this regard:

1. Is the university today really neutral, or does it tend to have an implied *Weltanschauung?* Is there a "climate of opinion," and what is its over-all influence on students? Why is it that the mention of a Christian view is often criticized, whereas a logical positivist may be dogmatic and even militant in the expression of his faith? Partly because many teachers may not realize that they have presuppositions—for example, "That which cannot be measured by the scientific method is not real"—the secular view is sometimes only implied. But at other times it is explicitly taught, as in a sociology course in which religion is reduced to social conditioning and values are viewed as relativistic.

2. Is it desirable to attempt to evade ultimate issues, to avoid evaluation and interpretation? Suspended judgment is the hallmark of the university, yet surely the student must learn also to use information as a basis for judgment and to take the risks of decision. Students are in general skeptical about any standards of value, possess few real convictions and little sense of direction, and tend to equate knowledge with facts and techniques. But prescription cannot be derived from description, nor "what ought to be" from "what is." Surely the university is a place to inquire into commitments, to evaluate points of view. Should we not encourage rather than discourage the discussion of convictions on the ultimate issues involved?

3. Is it valid to use the methods of the natural sciences

as an exclusive pattern for all fields, for dealing with all aspects of reality? To what extent can the truth about persons, or about a work of art, be fully apprehended from an attitude of detachment?

Yet in raising these questions about the "neutrality" of the university, one must recognize a valid fear of dogmatic propaganda, of "preaching in the classroom." The Christian professor must stress rigorous scholarship and continual search after valid data, for the function of a Christian perspective is not to substitute for facts, but to aid in interrelating them and in seeking their meaning. He must require of himself, as he does of the naturalist or humanist, a constant attempt to distinguish his own personal interpretation or conclusions from empirical evidence, not presenting one as the other. His own presuppositions must in all humility be subject to critical inquiry, for the view of each of us is partial. And the Christian's very commitment to the truth requires him to remain open to new insights. It is a narrow road that lies between dogmatism and skepticism.

Roots of a Faculty Christian Movement

Of course, individual faculty members have always faced these issues, but several factors in recent years have stimulated discussion and aided the emergence of a nationwide movement to deal with them. Let me list six.

1. A number of organized groups have had as their special concern the question of religion in higher education. The Danforth Foundation, the Hazen Foundation, and the National Council on Religion in Higher Education have planned faculty conferences and seminars. Several denominations have been active in working with faculty.

2. Students and workers in the student Christian movements have increasingly felt the need for coming to grips with the intellectual issues of the university, and for rethinking the purposes of the university and the role of the Christian community in relation to the campus. The student "Y's" pioneered in stressing work with the faculty, not just to improve student activities but because the faculty is a central factor in the process of higher education itself.

3. The church-related college, subject to pressure from several directions, has been re-examining its place in the educational scene. More than 300 colleges have had local groups participating in the study "What is a Christian College?" conducted by the Association of American Colleges under the leadership of the Commission on Christian Higher Education of the National Council of Churches.

4. Several recent books have provoked faculty thinking and directed attention to the nature of the university, as well as to the presuppositions underlying higher education today. Sir Walter Moberly's *The Crisis in the University,* Howard Lowry's *The Mind's Adventure,* and the Hazen pamphlets, *Religious Perspectives in College Teaching,* now available in book form, have been widely studied.*

5. The thinking and activity of groups in other countries have provided a stimulus in this country. The Don's Advisory Group in England and the faculty conferences in Asia have reminded us of the worldwide search to rediscover the responsibility of the university amid the conflicting ideologies of today.

6. Of even greater importance are the local and regional groups of concerned faculty members that have been formed in various parts of the country. There has been no uniformity of pattern; circles of faculty members —initiated here by a professor, there by a chaplain—have met for worship or to discuss common problems. State or regional conferences have been held in several areas.

*Among other relevant books which might be mentioned are: Amos Wilder (ed.), *Liberal Learning and Religion;* Paul Limbert (ed.), *College Teaching and Religion;* Arnold Nash, *The University and the Modern World;* and A. J. Coleman, *The Task of the Christian in the University.*

The Formation of the F.C.F.

Some of these people—concerned individual faculty members, representatives of faculty groups and of the student Christian movements—met for a series of consultations in 1952. The continuing committee of fifty formed a rather loosely knit organization to prepare for a national conference this coming June. Kirtley Mather, head of the Harvard geology department, was chosen chairman, and George Thomas of Princeton's department of religious thought was elected chairman of the executive committee. The interim administrative services of the Commission on Christian Higher Education of the National Council of Churches were accepted, thus providing a link with the churches and yet preserving an autonomous faculty movement. As the name implies, this is to be not a club, not a professional group, religious sect or membership organization, but a *fellowship* of those sharing the two basic concerns of devotion to God and to the academic community. Those in this fellowship seek to come to know one another and to help one another toward a deeper understanding of common problems. Professors have lived for years, even on the same campus, without "recognizing" each other and their mutual interests. Often the realization, "I am not alone," is the prelude to a sense of a common task to be done.

The F.C.F. is ecumenical. Its unity comes neither from forcing theological conformity nor from seeking a minimum "common denominator" and glossing over the differences, but rather from a deeper bond under God. At a recent meeting of professors from a variety of colleges in one of the midwest states, men and women of somewhat differing views that could have resulted in a theological quarrel came to feel a genuine sense of rapport; an economics professor spoke of it as "the unity of those who stand at the foot of the cross." It is hoped that the F.C.F. will remain an "organism," and be an "organization" only as far as necessary to coordinate the efforts of local groups, in which its real life lies. The newly launched journal the *Christian Scholar* (formerly *Christian Education*) will provide one medium of continuing expression.

The National Conference in June

The first national conference of the Faculty Christian Fellowship will be held June 18-23, at Park College in Missouri. Invitations will be extended to professors in various fields. A series of morning addresses on fundamental Christian convictions, followed by general discussion of their implications for higher education, has been planned in response to the need felt by faculty members for greater understanding of the Christian view of the world, of man and of God, and the relation of these in-

sights to the university today. At the afternoon sessions, professors will meet by curriculum departments to face together the special problems involved in teaching their subject. The sociologists, for instance, may decide to discuss the role of one's view of man and the place of value judgments in the social sciences, and the economists the question of the relation of Christian ethics to a course in economics. The biologists may want to discuss the presentation of a specific topic such as evolution, the religious implications of which can scarcely be avoided.

Evening sessions will be devoted to a number of wider questions: the Christian ideal for the university or college community as a whole, and the distinctive opportunities and problems of differing types of institution. The role of interpersonal relationships and establishment of community on the campus will occupy one session. Consideration will also be given to the future program of the F.C.F., means of cooperation with existing work, and the question of aiding the growth of local and regional groups through which professors seek to discover their Christian vocation.

This conference, it is realized, will only furnish a start. But starting is important.

Write Your Own Obituary

By Ruth Davies

CAN YOU IMAGINE how it would be to travel 5,000 miles to learn about democracy only to find that in most American towns you cannot get food in a good restaurant because you are black? Can you imagine how you would feel if you went with other young college men to a summer Y.M.C.A. work camp where jobs and night study courses were promised to all, but day after day you pounded the streets of Chicago in vain, unable to get a job because you were black? Can you imagine what you would think if you were thrown out of a barbershop in a college town, a northern town, when the barber learned you were a Negro and not, as he had supposed, from "some foreign country"? Can you imagine how you would be filled with hatred of all white people if almost every time you walked down the street some white street-corner bum dared to insult you because you were black?

It is not difficult for me to imagine these things because I know the young people to whom they have happened. Sometimes I have seen them happen. Let me tell you about that.

A Cross-Country View of America

Recently I had the experience of making a journey of discovery across my own country. Oh, I had crossed it before, by train, by bus, by car, many times; but this time I really saw it for the first time. My companions on the journey were two—a member of the staff of the same "church-related college" with which I am connected, and a young man, a student in that college, who is tall, thin—and black. His home is in Nigeria. There he studied hard, proved an apt pupil, took a Cambridge college entrance "first." All the time he was possessed of a dream: he would come to America where the doors of education were open to all, where brave men and free would give him the chance to become a man of great usefulness. Then he would return to his homeland to share the rich fruits of his training with his less privileged countrymen. "If you educate me," he wrote, "you educate my people."

It was an irresistible plea, and a few individuals with kind hearts made it possible for him to realize the first part of his dream—coming to college in America. Now he had finished his first year of study and was to go to California to spend the summer working for the lady who was contributing most toward the costs of his education. My friend and I were California-bound for a vacation, and we decided to take him with us to save his kindly sponsor the expense of a cross-country bus trip for the young man. And so I began to see.

I saw dark looks in restaurants, not below but above the Mason-Dixon line. Once when the three of us were treated as if we were not even there, I found out what it is like to be completely ignored. I saw a woman in a southern town refuse to give a glass of water to a black boy when the thermometer registered 112 in the shade. I saw managers of motels, when asked about vacancies, gaze stonily ahead and flip over their "Vacancy" signs to "No Vacancy" without a word. I saw the sorry residence which passed for a hotel to which the black boy had to go for the one night we were forced to spend in a city, while my friend and I went to a lofty structure with marble pillars and air-conditioning, because our skin was a couple of shades lighter. I saw the troubled looks on the faces of people with some kindness but not enough courage, who wanted to help us but were afraid it "might hurt our business." I saw the contempt, incredulity, snickering amusement, open hostility on the faces of men and women and even children who noticed us as we drove along the highways or walked on the streets of towns and cities—three people, two white, one black. Yes, I have seen my country, seen it through other eyes than mine, the eyes of a boy who had a dream, and has lost it.

The Barbershop Test

Now back at college here in this staid middle-western community I have seen another drama playing itself out. A year ago after one of our local barbers had refused to finish cutting the hair of a Negro student whom he had at first mistaken for a "foreigner," some of the students got together with the aim of trying to work out a plan by which at least a token democracy might be permitted to exist in our community, a token represented by barbershop service. Quietly and systematically they worked. They collected information about conditions in other communities, about the procedure used to establish nonsegregated shops in

those other college towns. They made a survey of the Negro students and townspeople and discovered that there is no licensed shop closer than 21 miles away in which a Negro may get his hair cut.

They discovered that the price of a haircut for a Negro is therefore not the $1 which his white employer complains about having to pay, but from $3 to $7, since it must include transportation to and from the near-by city, often the cost of a meal, often wages lost through having to take time off from work. They discovered that in a number of college towns nonsegregated shops have been established and have proved successful, and that the initiative in almost every case was taken not by the outstanding citizens, not by the faithful churchgoers, but by students.

Having surveyed the situation and learned the facts, having chosen a plan for action which seemed best suited to the community where our college is situated, these young people set to work. Since the majority of the barbers had indicated no objection to operating nonsegregated shops except the fear that their white customers would be unwilling to go along with them, the plan proposed was of the simplest nature and intended to allay the fears of the barbers. It asked only that men buy haircuts in advance—that is, purchase vouchers redeemable as haircuts—in order to reassure the barbers that their customers believed in democratic procedures and would not discontinue patronage in the event that the town's 200 Negro men and the college's 25 Negro male students were given the opportunity to have their hair cut in licensed shops in our community.

'Student Radicals!'

The students have worked quietly, with patient reasonableness, exerting no form of pressure whatsoever. Perhaps in the end they will achieve their goal. But as month after weary month goes by with one barrier after another thrown in front of them, one cannot help wondering how they keep their faith and whether they must not by now be thinking that they are dealing with a community of moral weaklings and imbeciles. They could hardly have aroused more antagonism if they had proposed planting land mines at 10-foot intervals all up and down our Main street! Most distressing of all is their unavoidable recognition of the fact that support on the part of local church leaders—both clergymen and laymen—has been, with one or two exceptions, conspicuously absent. And this is a town widely known as one of the leading centers of American Protestantism!

"Dreamers," these students are called, "those fool college boys with their heads in the clouds," "ivory-tower idealists," "interfering busybodies," "radicals," "Communists." Some people say, "Oh, I think the principle's all right, I might even patronize a nonsegregated shop, but I wouldn't want to sink a dollar in it *in advance.*" Others, "Oh, it's coming, all right, five years hence, maybe, but why not just let things take their course?" And others, "I've got no objection, but I'm not going to stick my neck out!" And still others, "Sorry, boys; I can see you're on the level, but I wouldn't want any of the barbers to think I was trying to tell them how to run *their* business. And I wouldn't want to put anything into this—it might hurt *my* business."

One of the town's foremost clergymen said, "Sorry, boys, I sure hope you can do something to help those poor niggers, but you'll have to do it without me. I'd like to help, but some of my parishioners have told me to stay out of this." And many people say, "Those niggers are always trying to push their way in. Let 'em keep their place. Why don't they have their own shop? They can take care of themselves and we'll take care of ourselves." And always the refrain, "We aren't ready for it yet, not ready, not ready, not ready, not ready . . ."

Not willing to spend one dollar for democracy? Not ready yet? If we in this country are not ready for democracy, what in God's name are we waiting for? While we rant and fume lest a handful of shifty-eyed Communists steal our democracy from us, we are prostituting and despoiling it. We are so busy with name-calling that we feel free from the responsibility of constructive action.

Dangerous Americans

The most dangerous people in America are not the small group parading openly behind the Communist banner, or even that larger group who maintain Communist affiliations and carry on their plottings in secret. The most dangerous people in America are that large group who regard themselves as solid citizens, who fill the churches and country clubs—whose members, the "right people," are just like themselves; who live in good (restricted) residential districts, where their neighbors are all "our kind of folks." These people are concerned about their rights and determined to maintain them, but they have small concern for the rights or welfare of those less well off. The most dangerous people in America are those who say, "I'm not prejudiced, but . . ."

The worst thing about prejudice is that it is easily discernible in others but hard to recognize and harder to acknowledge in ourselves. The result is that most of us are quick to accuse others of narrow-mindedness when they do not go as far as we have arrived in our own thinking; but when they go beyond us, we suspect them and, afraid that their liberality will show up the prejudice we cling to but refuse to acknowledge, try to throttle their usefulness by calling them "radical." It is of course the easiest, most natural reaction to assume that all whose opinions differ from ours are wrong. But every one of us who permits himself the luxury of indulging in this stubborn, blind complacency is both smothering his own soul and crippling the society to which we belong.

Are Church People Hypocrites?

I am disconcerted when I hear college students criticize the church and, more specifically, church people, by using the term "hypocritical." "Why should I associate myself with the church?" the students ask. "Church people are no better than any others. Some are worse." Like all generalizations, this one is partly invalid. But it points up a challenge. If the church in America is to fill a position of moral leadership, it is necessary for its members to *be* better, to *do* better, than other people. If those who regularly fill the church pews of this country really believed in and practiced democracy, there would be no occasion to feel any concern about communism. The strength of communism lies in its appeal to the miserable and poverty-stricken. If democracy

were practiced by even the church members in America, the amount of misery and poverty would be so reduced as to make the appeal of communism negligible.

When I was twelve years old I heard words spoken that carved themselves into my consciousness. They were spoken by a black woman. She did the cleaning for my mother, the washing, the ironing. We knew little about her, for her tight-shut face invited no questions. But she was dependable; we simply took her for granted. Then one day my mother said: "I don't suppose you'll want to come tomorrow, Mattie. That'll be all right. Just take the day off."

"What for?"

"Oh—well, it's the Fourth of July tomorrow. I thought you'd want to celebrate."

"Celebrate what?"

"Why—" I could feel that mother was startled. *"You* know. Our freedom. Our country's freedom."

"Maybe you got some cause to celebrate, ma'am, but I ain't. There ain't no freedom for me."

The voice was low, but the words made an indelible impression on my memory. At that moment I became aware of what we all know if we but think: God may be in his heaven, but all is *not* right with the world.

"Well, what can I do about it?" you ask. "I'd like to see things improved, but . . ." But! But! But! Surely the good intentions with which hell is paved can mostly be spelled with those three letters: B—U—T!

What to Do?

Do not ask what to do. If you are a human being of average intelligence and moderate good will, you will know what you can do. We all know. The problem lies not in the knowing, but in the doing. The challenge to us is to *be* bigger than we are, to *do* better than we have been doing. The difficult thing is to act without rationalizing our lack of action or considering our self-interest. This is not to be wondered at, since even the saints sometimes find sainthood a hard road. St. Paul had to be blinded before he could see. And St. Augustine, loving the passions and pleasures of his youth, but finding irresistible the firm pull of God's will, cried out, "Oh Lord, make me good, but not yet!" Almost all of us are living our lives according to that design. We intend to be good and to do good at some cozily remote point in the future, but the tragedy of human experience is that the future so seldom comes.

"But how shall I start? What *exactly* shall I do?"

All right, let's start with the following spiritual setting-up exercises:

1. Don't *ever* say, "I'm not prejudiced, but . . ." Face the facts. Face yourself squarely. Say instead, "I *am* prejudiced, being human; but with God's help I'm going to try to overcome this sin and weakness. I desire and intend to do my best to treat all men as my brothers, the sons of God, and to put the Golden Rule to work." Above all, don't pass on your prejudices to your children. If they must acquire prejudices, let them acquire their own. Do not let it ever be said that you were responsible for destroying the openheartedness which children possess.

2. Try honestly to put yourself in the other person's place before you sidestep an issue. If you look at the world through the eyes of an African boy as he travels across our country, or through the eyes of Mattie who had no freedom worth celebrating, you won't be so much interested in preserving the status quo. Then it won't be so important to keep thinking about what will bring you the greatest benefit in the end. One who would do the will of Christ must have eyes to see, a heart to be warmed, a will to dare, and a creative spirit to be kindled in behalf of others.

About Counting the Cost

3. Don't consider the cost. It is better to lose a dollar, a fortune, or even security, than your own soul. Until we can divorce our thoughts from financial consideration, we will remain spiritually muscle-bound. Remember that there are greater goods than those that can be measured in terms of patronage, clienteles, income, financial or social security and success. If you "can't take it with you," it isn't worth having!

4. Don't be afraid to "stick your neck out." The fresh air would feel good, and the exercise might save you from a stroke of moral paralysis. The adventure of doing in the 20th century what Christ would do is fun if you have the courage to try it. It is certain that if nothing is attempted, nothing will be gained. Above the desk of former President Conant of Harvard there was a picture of a turtle with its neck stuck far out. And with it the caption: "I can't go forward if I don't stick my neck out."

5. Do something which you know is right and which needs to be done, but which is hard to do. Look about you and see where the need lies, and then plunge in. If you are afraid, do it anyway. If you do not know what needs to be done, ask a thoughtful young person. If you have failed on a previous challenge, go back to that and try to compensate for your indifference, your concern for your own welfare, or your being too busy to care. If you are not naturally a leader, look about for someone who is trying to do a worthy thing and go at once to his assistance. If you are a leader, work harder than you ever did before for the welfare of other people.

Preparing for an Obituary

6. Remember that some day a clergyman is going to be asked by your relatives to preach a sermon or make eulogizing remarks about you at your funeral. Don't run risks. Give him something to say that you would like to hear spoken about you when you go knocking at the gates of heaven. Don't expect anybody else to take the responsibility for writing your obituary. Write it now, every day, while you live, and write it as you really want it to be.

Not long ago in our town a statement was made which every man and woman in America who professes a belief in democracy or Christianity should hear. Miss Annis had taught for many years in the grade school "on the wrong side of the tracks." Her pupils included Negro and white children, and she loved them all with a spirit rare even among those who work with the underprivileged. She always became acquainted with the parents of all her children, went into their homes, and gained the confidence of many of the poor as no one else was able to do. One day, calling at the home of a colored family, she spoke to the mother of the attractiveness of her little daughter, spoke appreciatively of the flowers in the well kept yard. Suddenly the woman looked at her searchingly and spoke:

"Yes, Miss Annis, Vivian's a pretty little girl. And we

have a nice place here. But—would you want to be black?" ("I felt as if she had stuck a knife through me," Miss Annis said, in recounting her experience. "What could I say?")

"No, you wouldn't! And I don't either!" the Negro woman said, almost fiercely. "Miss Annis, if I had my choice, I'd rather be white for one day of my life, and then die, than to live all the rest of my life and be black. I'd like to, just once, walk down the street respected!"

Where's the Money Coming From?

By Forrest H. Kirkpatrick

THREE YEARS AGO leaders in higher education became disturbed at the financial outlook confronting American colleges and universities. Although thousands of veterans were crowding the campuses, the educators recognized that the G. I. bill had a terminal point and that enrollments would some day fall off. The Association of American Universities discussed the problem with the Rockefeller Foundation. Out of the conference grew a plan for a comprehensive study of the needs of the 1,800 institutions of higher learning in this country. The results of the three-year study are now available in the summary volume *Nature and Needs of Higher Education* and its ten supporting volumes.

The commission stresses several points that are extremely important to the church-related college and to those who believe in it. All our colleges and universities are in serious financial difficulty. Inflation, a drop in enrollment, competition with state-supported colleges, and expansion of educational services have added to the financial burdens. More money is needed, and needed at once. Two sources of funds, obviously, are open: the public and the federal government. The commission notes that unless the general public comes to the support of higher education to a greater extent than it has done in the past, the federal government may be forced to step into the picture. Already the government provides close to $500 million a year in the form of research projects, scholarships, veteran tuition grants or capital investments.

If Not Federal Aid, Then What?

Like many of us, the commission fears that this is a dangerous trend and may lead to dominance of the independent and church-related colleges by the federal government. It argues that adequately supported private institutions are the strongest bulwark against federal control of higher education.

In 1950 business and industry contributed approximately $50 million to higher education. This is a relatively new channel of private philanthropy in the United States. But, the commission holds, the rate of business and corporation support must be increased sharply. If corporations increased their contributions to only 3 per cent of net income before taxation, total corporation philanthropy would reach $1,300,000,000. Up to 50 per cent of this might be expected to go to welfare agencies operating in the communities where a corporation has a substantial interest. Another 25 per cent might be disbursed to health agencies. And the final 25 per cent might be allocated to higher education.

On that basis, higher education would get $325 million annually. This sum could close the gap in current financing, though it would not meet a vast range of needs from scholarship funds to additions to capital plant. The corporations might also provide funds for such purposes as research grants, fellowship awards, undergraduate scholarship assistance, capital funds and support of special projects on the campus.

Help from Labor Unions?

Like corporations, the commission points out, labor unions thrive best in a democracy enlightened by the spirit of a liberal education. The unions claim a membership of 16 million and have an estimated annual income of half a billion dollars. Labor has a stake in higher education because of the emphasis it gives to freedom of inquiry and the opportunities it provides for the individual to carve out his own career in life.

Many colleges, of course, were founded by religious groups and many still receive financial assistance through their church affiliation. Individual church members are helping colleges with gifts for both direct support and scholarship aid. The commission holds that through a closer relationship between colleges and churches, the churches with their broad appeal can help to develop the financial support colleges need, and the colleges can help to strengthen the spiritual role that churches must fulfill in our society. This is exactly the task set out for itself by the Board of Higher Education of my own denomination, and I believe by the corresponding boards of other denominations.

Church congregations are in a particularly favorable position to do something about scholarship assistance to deserving young persons. They can encourage young people to go to college and they are likely to know in what cases scholarship aid is especially needed. Many denominations are already well launched upon this work, but the commission feels that they can do more to stimulate and finance young persons who have the capability to absorb and make good use of a college education.

Foundations and Individual Gifts

Higher education owes much to foundations. These philanthropic agencies helped colleges and universities to grow to maturity by contributing endowment funds and capital funds. It is proposed that foundations provide more money to colleges and universities—particularly the new foundations established in recent years. The report estimates that there may be as many as 3,000 philanthropic

foundations in the country today, with resources running into several hundred million dollars.

Colleges and universities have demonstrated in recent years that substantial sums of money can be obtained on an annual, recurring basis from alumni and other individuals friendly to higher education. The commission estimates that in 1950 the colleges received $15 million in such gifts. The distribution of wealth has become such as to make current donations a promising source of income. Although individual gifts may be small, in the aggregate the contribution may be quite large.

The relationship between an institution of higher learning and its immediate environment should be close and mutually advantageous. Communities benefit by the presence of a college or university in their midst, and institutions in turn reflect the quality of their environment. Accordingly, the report also suggests that a college or university which succeeds in carrying its educational program and influence to the community will gain support. A community that appreciates the value of its college will not fail to finance it.

These various sources of income are not all of the same importance. But all of them are valuable. No one of them is an adequate answer to the need for more income. The answer lies in developing as many of them as possible and in such balance as economic circumstances allow. But in most of the denominations it means further emphasis on the development of a strong and active Board of Higher Education and an opportunity for the needs of the colleges to be placed more emphatically before the churches.

BOOKS

The Meaning of Morals

MORAL PRINCIPLES OF ACTION: MAN'S ETHICAL IMPERATIVE. *Edited by Ruth Nanda Anshen. Harper, $7.50.*

IMPERATIVE is the key word in this title, as it is in any definition or discussion of morality. The ethical imperative has a special quality that distinguishes it from the other kinds of commands to which men are subject. Kant called it "categorical," meaning that there were no ifs or ors about it, that it did not merely point the way to some rewarding objective, that it did not just offer a choice between attaining a desirable result and incurring an undesirable experience, but that it had within itself an unconditioned finality. Man may often be in doubt as to *what* is right under given conditions, but he can never be in doubt as to whether he *ought* to do the right if he can find what it is.

This quality of oughtness is the point at which the ethical imperative differs from the purely legal imperative. Civil and criminal law are a tissue of commands, positive or negative, with a schedule of penalties for infraction. If one can view criminal law in detachment from the ethical implications which we read into its provisions from other areas of our culture, one notes that it does not declare that any act is "wrong" or that one "ought not" to do it. It merely says that certain acts are unlawful and will be followed by certain penalties. Without moralizing or exhortation it presents an alternative: refrain from the forbidden act or take the consequences. The ethical imperative is of a different order. Its validity is not conditioned by a man's desire to avoid the consequences of disobedience. It does not offer man his choice between doing right and doing wrong at a price. Since man is free he must constantly make decisions between right and wrong. The human situation constantly presents the alternative but the ethical imperative does not recognize an alternative. It does not concede a moral right to choose the morally wrong, even if one is willing to suffer for it. It is "categorical." Whence comes the force of this imperative?

In the 35 essays, by 34 authors, which fill the 700 pages of this ethical symposium, there is much discussion of this fundamental problem as seen from many points of view. This is found especially in the first and third of the three parts into which it is divided. Readers who may consider this general question too abstract and too remote from the moral problems of contemporary life will find plenty of other relevant material of a more concrete nature. In commenting on a work containing contributions so numerous and varied, it will be possible only to mention a few points which were of special interest to this reader.

In Part I, which deals with the general ethical problem, Ruth Anshen leads off with an affirmation and discussion of the theistic ground of morality. True, the moral conscience "exists not as a command from some heteronomous God," but "draws its existence rather from that ethical totality which derives from the inner law of our being permitting us to fulfill our entelechy." It is "that ontological truth of man's nature, the microcosmic reflection of the cosmic principle, the inner law of the universe . . ." Both a Platonic and an Aristotelian strain can be seen in this expression of the universality and absoluteness of the ethical principle, as against any theory which would base it on utilitarian considerations. (Remember that the question here is not, What is right? but, What does it mean for anything to be morally right?) Soon the author turns to the Hebrew tradition as furnishing a conception of God and man more germane to the purpose, and the greater part of her essay is devoted to an expansion and interpretation of the Ten Commandments. In this highly ingenious, and sometimes rather fanciful, exposition she develops much positive content for the ethical demand while further exploring its cosmic and theistic foundations.

Robert M. MacIver, on "The Deep Beauty of the Golden Rule," frees that "rule" from the sentimental fog that often surrounds it and shows how it is the only universal principle that can bring harmony between all partial and divergent rules in a world torn by an irreconcilable conflict as to final goods and values.

Karl Jaspers finds that a universal moral law springs from the "essence" of man, but man's ethos always involves a tension between his own nature and the nature of the situation in which he finds himself. "Ought" is related to ends; but the pursuit of ends requires means; and appropriate means in specific situations are not deducible from general laws. Hence the perpetual schism in man. He "cannot find in himself alone the road to becoming a Self through freedom." Jaspers regrets that the limitations of his theme do not permit him to discuss the question as to "man's becoming free only in the light of transcendent Truth." He does, however, end on the note of "no ethics without God." Jacques Maritain gives a Thomist exposition of natural law. While emphasizing this concept, which Roman Catholic writers commonly claim that only they recognize, he cogently criticizes the statement of Grotius that the natural law would still hold good "if God did not exist." On the contrary, says Maritain, "If God does not exist, the natural law lacks obligatory power"—and therefore is not law. The error lies in supposing, even as a hypothesis, that "if God did not exist" the whole "natural" world would go on existing and functioning just as it now does.

Among the other authors in Part I are F. S. C. Northrop, Liston Pope, Richard Niebuhr and William Pepperell Montague, whose contributions merit careful reading and suggest much comment. Paul Weiss closes the section with the remark that "Western ethical thought has made little progress since the days of the Greeks"—an extreme statement which would be discouraging if he and his colleagues in this book did not so ably refute it.

Part II discusses the ethical aspects of various types of contemporary problems, but still with no pretension of getting down to the formulation of specific codes of conduct. Martin Buber opens with a brief essay with the shocking title "The Suspension of Ethics" which—and this is why it is shocking—speaks of situations in which "God breaks through the ethical order which he himself established." (This, of course, is really Kierkegaard speaking.) Abraham's sacrifice of Isaac was a case in point, where the "paradox of faith" required the temporary suspension of moral laws to permit obedience to the voice of God. But, says Buber with a quick turn, the crucial thing is to know whether the voice of authority *is* the voice of God. The world is at present cursed and confounded by many falso absolutes speaking with pretended authority; so, "Ours is an age in which the suspension of the ethical conscience fills the world in a caricatured form." Other writers in this section deal with problems of property rights, international relations, world government, education, science and art. Alexander Sachs, Philip C. Jessup, Richard McKeon and George Piana are among the ten authors.

Part III returns to the general problem as viewed now from the standpoint of various religions and religious ideologies. Here are spokesmen for Mohammedan, Buddhist, Hindu, Chinese, Hebrew, Roman Catholic, and various Protestant points of view. It need scarcely be said that these contributions have neither the form nor the spirit of a debate on the relative merits of these positions. They are rather, in the strictest sense, "contributions" toward a better understanding of the problem. The names of C. H. Dodd, James Muilenburg, Paul Tillich, Albert Schweitzer and Ralph Linton will be sufficient to indicate the high level of competence upon which this project is carried out. Among the essays in this section, without disparaging any I must mention Dodd's "The Ethics of the New Testament" as of outstanding value.

This volume is the sixth in the "Science of Culture Series." The preceding five were: *Freedom, Its Meaning; Science and Man; Beyond Victory; Our Emergent Civilization;* and *The Family, Its Function and Destiny.* A great series, in which the present volume is certainly not inferior to any of its predecessors. W. E. GARRISON.

CORRESPONDENCE

R.S.V.—Two Statements

SIR: Here is the statement on the Revised Standard Version of the Bible issued jointly by the faculties of the Louisville Presbyterian Seminary and the Southern Baptist Theological Seminary.

Louisville, Ky. DUKE K. MCCALL.

[ENCLOSURE]

In view of the widespread interest in the new translation of the Bible, the Revised Standard Version, and the many inquiries being received, the faculties of the Louisville Presbyterian Seminary and of the Southern Baptist Theological Seminary desire to make the following statement:

As a significant chapter in the history of Bible translation we welcome the publication of the Revised Standard Version. Since Wycliffe's Bible, English translations have moved steadily toward a more accurate and understandable presentation of the meaning of the original scriptures. For more than 300 years the King James Version has been the most popular translation. From the first it enjoyed the prestige of having been authorized by King James I and appointed to be read in the services of the Church of England. Its superiority to other translations, being the work of renowned scholars, also commended it. It had the further merit of being in the choicest English style. It superseded other versions and became so universally used and revered that in time the popular mind came to resist any further effort at translation as an interference with something sacred.

Since 1611, however, two things have been happening that have laid upon Christian scholars a moral obligation to make new translations. The first is the constant change in the English language, both in word meaning and in style. The second is the discovery of biblical manuscripts written much nearer the dates of the original writings. Also, the discovery of other literature in Greek has added to our knowledge of the language of the New Testament. Those who desire as accurate a knowledge as possible of what the original Scriptures said will welcome a new translation, for our first devotion is to the original Scriptures, not to any particular version.

The English Revised Version (1885) and the American Standard Version (1901) embody many results of the new knowledge. However, the Revised Standard Version, coming 50 years later, represents significant additions even to the materials available at the beginning of the century. It ought to be received as a serious undertaking of devout and noted American Christian scholars to give us a translation that will be at once more accurate and in more understandable English than previously produced. This we believe the translators have done. This is not to say that the translation is perfect nor that the need for another will not arise but, rather, that we have here the fruit of expert knowledge of the Greek and Hebrew sustained by sincere Christian faith and purpose.

We believe that the Revised Standard Version is an invaluable contribution to the understanding of the Bible, and that its value will be established as we read it and compare it with other versions. We commend it to all Bible readers.

SIR: In the Feb. 25 issue of The Christian Century you refer to a statement on the R.S.V. to be published by our seminary. Enclosed you will find a copy of this brief statement. F. E. MAYER,

Prof. Systematic Theology.

Concordia Seminary,
St. Louis, Mo.

[ENCLOSURE]

In response to your request for the St. Louis faculty's opinion of the Holy Bible, Revised Standard Version, permit us to submit the following:

In general, we recognize that the Revised Standard Version which is based on the original King James Version and its later British and American revisions very successfully transmits to the modern English reader the message of God's Word in an idiomatic and readily understandable form. There is no evidence for the charge that this new version has for its special objective an attack on our Christian faith.

Nevertheless, we must add that there are instances where we cannot agree with the translations offered by the Revised Standard Version. Some of the conjectures which it adopts, e.g., in Psalm 2:11, are utterly without support either in the Hebrew text or in the ancient versions. Neither do we approve the appearance of "young woman" in Isaiah 7:14 in the body of the text and the relegation of "virgin" to the footnote. In Job 19:26, "without my flesh," rather than "from my flesh" or "out of my flesh," fails to agree with the following verse. In many instances, too, the Old Testament section of the Revised Standard Version leans too heavily on emendations of the Hebrew text suggested by the ancient versions, i.e., the Septuagint, the Targums, the Vulgate, and the Syriac. In the New Testament section of the Revised Standard Version the subjective paraphrase "married only once" remains in I Timothy 3:2, although the 1952 revision adds a footnote stating that the Greek has: "the husband of one wife." In Romans 9:5 we would unequivocally express our preference for the words now found in the footnote. We realize, of course, that a question of punctuation is involved in this passage, and the oldest manuscripts of the New Testament have no punctuation marks of any kind.

From these statements it is clear that we by no means regard the Revised Standard Version as perfect. There has never been and there will never be a translation of the Scriptures which will measure up completely to every demand, but we believe that the new version may be helpful in presenting God's own message to our people in a more readable form than the King

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James Version offers. We do not believe that its use will undermine the faith of our members in any doctrine of the Scriptures.

Whether the Revised Standard Version is to be used in our religious instruction classes and in public worship services must be left to the good judgment of our pastors, teachers and congregations, since, unlike other church bodies, our Synod has never officially adopted any version as its own. It is our conviction, however, that the Authorized Version, to which our people have become accustomed, will remain the most generally used Scripture text in our circles for some time to come.

Revise McCarran Act

SIR: Defenders of the highly controversial immigration law which was adopted over the President's veto last June have truly described the three-year-long process of restudying and codifying our immigration law as enacted in 1917, 1921 and 1924. This codification is faithful to the basic policies fashioned in those spiritually arid years—years, be it recalled, of "splendid isolation," of opposition to the League of Nations, of the "return to normalcy," of the resurgence of the Ku Klux Klan, and of a philosophy of Nordic racial supremacy which later we waged a war to defeat.

It is not enough, therefore, for our Congress now to codify, strengthen and extend an immigration policy enacted under such circumstances. When adopted it was a reversal of the historic role of America, a role which heartened the struggle for freedom throughout the world. Today it negates the spiritual forces which made our country a symbol of humanitarian compassion. Today also the new act is ill fitted to implement the mission of America in relation to the contending forces struggling for the loyalty or domination of mankind. Christians are not diverted by the highly technical debate on specific provisions of the immigration law; they see that basically the issue is a moral one. Details of numbers to be admitted each year, of security checks, of administrative detail are matters for the experts, not the churches.

Over 200 of our Protestant and Eastern Orthodox church members and clergy who appeared before the President's commission have strongly affirmed their convictions as American citizens that our country's attitude toward the oppressed of other lands should be positive not negative, it should be one of confidence and fraternity not superiority and suspicion, it should be (within liberal but definite numbers based, as Pres. Eisenhower has indicated, on the "welfare of America") a policy of welcome and not rejection.

If, as seems inevitable, the revisions of this law will require some months to complete, then Christians must bring to the attention of the Congress the immediate necessity for emergency legislation to permit and assist in the immigration of those left behind at the conclusion of the D.P. act and those other escapees and refugees whose one hope in life is resettlement among friends or relatives in the U.S.A. Such an emergency provision is a sad lack in the present law; it is a moral imperative if the lives of thousands of refugees are to be saved.

ROLAND ELLIOTT,
Director, Immigration Services.
Central Dept. of Church World Service,
National Council of Churches,
New York, N. Y.

The Parade Has Passed— But He's After It

SIR: I have been too busy to write before this, but here comes my expression of disgust at your praise of Stevenson, the Democratic candidate, with his high school mind. Coming from you inept editors, it served you right to receive the jarring jolt. Decent and sensible people voted for a noble patriot, Eisenhower. We were not captivated by a few clever quips, nor did we uphold the mink coat brigade.

Presumably you belong to the fool intelligentsia, and with silly [Robert E.] Fitch (Nov. 26) believe Stevenson to be "the perfect incarnation of the liberal logos." It is surely interesting to learn about this academic tribe from whose ranks came so many communists to man our university chairs and the state department. Thank heaven that now a thorough housecleaning is under way to rid us of these traitors.

It took one of your editorial writers to ask the prize question as to why the Democrats refused to make use of the manifesto prepared by those naive pulpiteers (Nov. 26). You received a few real answers, yet not the right one. Don't you know yet that up north the Democratic party is the Catholic party, just as in Europe? Has it not dawned on you yet that for 20 years Roosevelt and Truman had been handing over special privileges and power to the hierarchy in order to hold the Catholic vote? Come and live in the smaller cities and towns and discover how the priests and their slaves vote.

I certainly was proud of my native state, Illinois, that it repudiated Stevenson and the dumb intelligentsia and the grafting gang in Washington led by the pygmy. Live and learn.

ROY W. MERRIFIELD.
First Congregational Church,
Fonda, Iowa.

Time for a Change?

SIR: You continue to try to put Pres. Eisenhower down on the level with that little Pendergast politician who flourished those forged papers about Nixon. Is it possible that you have not seen, heard or felt the great change that has swept over this land since Jan. 20? [Yes, it's possible.—ED.]

What is the trouble with you fellows anyhow? Believe me, we need a change in The Christian Century. You fellows aren't putting out the paper it was in the past. You are still sneering at Sen. McCarthy.

When The Christian Century has done 1/100th part of what that man has done to show up what caused Yalta, Teheran, Potsdam and the Korean war, you will do a whole lot more than you have done.

Wake up, Christian Century! As throughout the past, the common herd has risen, taken the helm from the intelligentsia and gone forward. Oh when will some people learn, and when they learn be big enough to admit they're wrong?

Cedar Lake, Ind. CHESTER CLARK.

Shuttling Between Two Worlds

SIR: The current discussion in World Council of Churches circles concerning the Christian hope, whether properly based on Christ's continuing presence or future return, or both, calls for basic clarification. In that connection I would like to make the following suggestion.

In my judgment the root difficulty arises from the circumstance that our Christian faith was formulated on the background of contemporary cosmology. The commonly accepted Jewish view was of a divided cosmos, a split world. Heaven was regarded as the proper abode of God, earth as the normal abode of man, and between these two there was a great gulf fixed.

Thus when God wanted to enter the world (of man) to bring salvation, this required a stupendous miracle—the Incarnation. Then, having effected man's redemption, it was necessary for God-in-Christ to return to his own normal abode—heaven—by means of the equally stupendous miracle of the Ascension. But this left the world orphaned of God again. Hence we have the coming (descent) of the Holy Spirit at Pentecost. However, this experience was not long maintained in its original intensity. Thus there arose the expectation of the (early) return of Jesus in person in judgment and to consummate the Kingdom.

Now all this shuttling back and forth between two worlds arose out of the then current world view of a split cosmos. Suppose Christianity could have been formulated against the background of our contemporary view of a universe of which God is the center, life and soul, in which God has always been at work, but supremely and uniquely in Jesus the Messiah!

Manifestly the *formulation* of our Christian faith and of the Christian hope would have been quite different—in essence the same, in form quite different.

Interestingly enough, the writer of the Fourth Gospel, by no means independent of contemporary philosophy, did very largely transcend current Jewish cosmology—the gospel as eternal life in the midst of time, this life depending upon response to Christ—"Now is the judgment of this world" (John 12:31). Apart from such response there is no *Christian* hope; given such response, the Christian hope becomes a present *and* a future reality.

Toronto, Ont. L. S. ALBRIGHT.

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NEWS of the CHRISTIAN WORLD

Chile, Argentina Strengthen Ties

Visit of Perón Heralds New Economic, Political Bonds—Annexation Rumor Arouses Ire

SANTIAGO, CHILE, Feb. 26.—Although many prominent members of Pres. Ibañez' opposition declared that a visit from Argentina's president was inopportune in view of the approaching parliamentary elections, Chile welcomed Juan Perón warmly on his recent five-day visit. He declared that he had come to Chile to lay the foundations of an alliance between the two nations, and to augment his "international power in relation to the United States and Brazil." Previously, considerable argument had arisen over an article in *La Nacion*, the Chilean government daily. Perón was quoted by the editor, who interviewed him before he left Buenos Aires, as saying: "Economic unity between Chile and Argentina is not enough. I am therefore ready to accept Chile's annexation to Argentina." Because Chile aims to maintain sincere understanding with the U.S. and the other American republics, the article set off such a controversy that the minister of foreign affairs had to ask for a clarification of the matter. Argentine officials then issued the following explanation: "Pres. Perón denies the statements put in his mouth by the Chilean editor. Perón has not referred to political annexation. His will be simply a fraternal visit; it will give him a chance to discuss economic matters. He will not discuss politics."

Plan Closer Economic Relations

One result of Pres. Perón's visit was the signing of an agreement that within 120 days the two countries will approve an economic treaty. It calls for implementing the two economies by freer commercial interchange, coordination of production, and promotion of industrialization by mutual capital investment. Chile will send minerals to Argentina and get foodstuffs in return. The Argentine side of the international railroad between Bahía Blanca and Concepcion will be completed at the earliest possible date so that Chile can ship her steel from Huachipato and receive in return meat for that important coal mining region. Incidentally, Perón's visit brought Chile its first chance to view television. His entourage brought with it the apparatus necessary to televise his speeches and to set up receivers at strategic points in Santiago.

Perón's Speech Impresses Chilean Audience

Until his last day here, Perón did not mention his political philosophy nor refer to political union with Chile. On that day, however, he made a masterful speech at the University of Chile to an audience which included Pres. Ibañez and the nation's leading intellectual and political figures. The speaker reviewed the history of the movement which made him president of Argentina. "We are not materialists," he said. "We do not believe that money makes happiness, but it helps. Let us put into practice what Christ preached to the world 2,000 years ago, and let us announce it in language the people can understand." Perón's youthful personality, his splendid voice and his calm way of speaking made a deep impression on his audience; it was clear why he is an "orator for the masses." The press hailed his speech as the most "statesmanlike" this country has heard for a decade. [In the March 1 election, supporters of Pres. Ibañez failed to win a majority in either house of parliament. Some commentators hold that Perón's visit and the proposed economic ties between Chile and Argentina were elements in the strength shown by the opposition.—THE EDITORS.]

Cardinal Objects to Sex Instruction

Cardinal Caro has issued a pastoral letter urging all Catholic families to refrain from buying or reading the weekly magazine *Eve* because it has published hints on the education of children in matters of sex—hints which are at variance with the Roman Catholic way of dealing with this aspect of life. The editor of *Eve*, herself a Catholic, has now made a public apology promising that never again will her magazine carry such material. Press comment on the affair has generally been unfavorable to the cardinal's action.

Evangelicals Hold Institute For Volunteer Workers

The first Evangelical interdenominational institute for training volunteer workers in Christian education to be held in the "younger church" field recently closed here after 10 days filled with activities. Delegates from this country were joined by people from Argentina and Uruguay. Resource leaders were Forrest L. Knapp, secretary of the World Council of Christian Education, and G. Baez-Camargo, secretary of the Committee on Cooperation's Christian literature program. Knapp and Camargo went on to Brazil, where a similar institute is to be held within the next few weeks.

And So Forth

Claude G. Bowers, U. S. ambassador to Chile under the Truman administration, has announced that though his services are no longer required by his government he is going to remain in our country. He and his family will live on a farm in central Chile which he plans to operate himself.

Prominent scholars from most of the American republics were among those who gathered here recently to celebrate the 100th anniversary of the birth of José Toribio Medina, famous South American historian. Medina devoted 58 years of his life to study of the South American peoples and their languages, and published 256 books.

During her recent visit to Chile, Mrs. Eleanor Roosevelt showed great interest in the Evangelical social service centers. She was particularly impressed by the wide variety of the activities carried on at the (Methodist) Sweet Memorial center.

Elizabeth D. Lee of the Methodist Board of Foreign Missions woman's division, New York city, recently visited Chile.

PEDRO ZOTTELE.

Sunday Evening Club Celebrates

February Was 45th Anniversary Month for Chicago Venture—Consider Religion and Radio, TV

CHICAGO, March 11.—February was 45th anniversary month for the Chicago Sunday Evening Club. Opening the observance Feb. 1, Harry Emerson Fosdick addressed a capacity audience of 3,000 in Orchestra hall; hundreds had to be turned away. The minister emeritus of Riverside Church in New York city had spoken on the club's program 23 times in 28 years, but not since 1940. He paid tribute to the late Clifford W. Barnes, founder of the club and a boyhood friend. When Barnes found the "barren, hostile soil" of Chicago's Loop in 1907, Dr. Fosdick said, he "challenged the worst with the best." Another speaker during the month was Lilace Reid Barnes, daughter of the founder and president of the World's Y.W.C.A. Miss Barnes divides her time between her home in the Chicago suburb of Lake Forest and her headquarters in Geneva, Switzerland. John Nuveen, lay president of the club, estimates that 2 million have attended its Sunday evening services, which are addressed by distinguished religious leaders and feature outstanding programs of sacred music.

144 at Radio, TV Institute

What proved the largest religious radio and television institute in the history of the National Council of Churches' broadcasting and film commission was held at McCormick Theological Seminary here Feb. 23. Joint sponsor was the church federation of Greater Chicago. The 144 delegates attended sessions of six interest groups, viewed sample religious radio and television shows, participated in a panel discussion on "Broadcasting Confronts Religion," and heard addresses by Ronald Bridges and Charles Schmitz of the commission and by Clayton T. Griswold, director of the Presbyterian, U.S.A., department of radio and television. Dr. Bridges reported that the television program "This Is the Life," produced by the Lutheran Church—Missouri Synod and distributed in cooperation with the N.C.C. commission, is now seen over 67 stations—more than any other program enjoys. It is followed by "I Love Lucy" (64 stations), Milton Berle (60), and Bishop Fulton J. Sheen (45).

Civic, Religious Groups Work for Reform

Citizens of Greater Chicago, an organization representing civic and religious groups in their effort to promote good government and bring about civic betterment, has employed Fred K. Hoehler, formerly Illinois director of public welfare, as executive director. Plans call for coordination of community action and research to enable Chicago to solve some of its most pressing political and sociological problems. The organization is supported by an $85,000 fund collected through a public appeal

which followed the murder of Charles Cross, a ward committeeman, last year. Main speaker at its first annual meeting Feb. 26 was Richard S. Childs, chairman of the National Municipal League's executive committee. Mr. Childs said that lasting political and civic reform requires two kinds of attack: frontal, to improve the character of elective officers, and technical, to "clear out the battleground and open it to such scrutiny that lay citizens can see their targets." It was on the Sunday following this meeting that Harrison Ray Anderson, pastor of Fourth Presbyterian Church and former moderator of the Presbyterian, U.S.A., General Assembly, preached the sermon on the "Chicago problem" reported in The Christian Century for March 11, p. 277.

'Chapel in the Sky' Is Dedicated

Increasingly, visitors and worshipers are finding their way to the "chapel in the sky" 400 feet above Chicago's Loop in the spire of Chicago Temple (First Methodist Church). The octagonal chapel, dedicated recently by Methodist Bishop Charles W. Brashares, is believed to be the highest of its kind. Its 16 stained glass windows were designed by A. R. Kretzmann, pastor of St. Luke's Lutheran Church here and a church architecture consultant. In groups of four, they depict scenes from the Old and New Testaments and from the Old and New worlds. The wood carving on the altar, executed by J. Wolters, associate of Alois Lang in Oberammergau, shows Christ looking over the city through the chapel windows. It is a companion piece to Lang's "Christ Looks Over Jerusalem" on the front of the altar in the church's street-level sanctuary. The chapel was given by Mrs. Charles R. Walgreen as a memorial to her husband, a Chicago merchant.

Lutheran Seminary Sponsors Series of Lectures

Concluding addresses in Chicago Lutheran Theological Seminary's Passavant lectures were given March 2 by A. R. Kretzmann, Edgar Cook of First Congregational Church, Downers Grove, and Preston Roberts of the University of Chicago federated theological faculty. Pres. Armin Weng of the seminary announces the addition of two new faculty members: Donald F. Irvin of Haddonfield, N. J., professor of Christian education, and Robert J. Marshall of Muhlenberg College, professor of Old Testament.

And So Forth

Some 75 Illinois Methodist ministers attended their denomination's annual Washington, D. C., seminar Feb. 10-13.

The 112-year-old Chicago Bible society is conducting a campaign to raise $200,000 to purchase one of the 46 extant copies of the Gutenberg Bible.

At the recent annual meeting of the Illinois council of churches, Vernon H. MacNeill, executive secretary, reported that last year the state ranked third in the number of leadership education schools conducted, and that the number of its missions to migrant workers doubled.

Truman A. Morrison, pastor of Plymouth Congregational Church, Maywood, and Mrs. Morrison were among the 25 Chicago area men and women who on Feb. 23 received the James M. Yard Brotherhood

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awards given by the National Conference of Christians and Jews for year-round service in building better human relations.

The National Association for the Advancement of Colored People is opening an office in Springfield and raising $10,000 to mobilize support for a fair employment practices law in Illinois.

The local church federation has named William Robinson to direct its boys' court service.

The Methodist Board of World Peace, which has its headquarters here, announces that more than a dozen Methodist hospitals and homes have been approved by Selective Service as employers of conscientious objectors.

According to *Suburban Life*, credit for helping Brookfield win the National Municipal League's "All-American City" award recently goes to 68-year-old Wilfred Wakefield, for the past 15 years pastor of First Congregational Church in the suburb. Wakefield plans to retire in June.

Virgil A. Kraft has been named minister of chapel services on Northwestern University's downtown campuses. The new services were initiated Feb. 22. Mr. Kraft will continue as adviser to Methodist students at the University of Chicago.

Recent pastoral changes: Gene E. Bartlett from First Baptist Church, Evanston, to First Baptist Church, Los Angeles; Martin L. Goslin from First Congregational Church, Evanston, to Plymouth Congregational, Seattle; August M. Hintz from Sioux Falls, S. D., to North Shore Baptist Church, Chicago. ALTON M. MOTTER.

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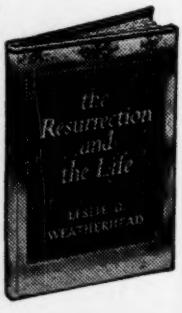

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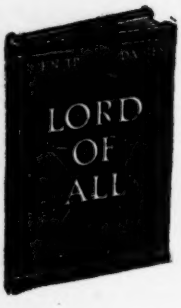

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Probe Tennessee Graft and Fraud

New Legislature Carries Out Clement's Promise to Investigate Previous Four-Year Administration

MEMPHIS, March 10.—In his campaign speeches last fall, Tennessee's 32-year-old governor, Frank G. Clement, promised to investigate the administration of the then incumbent governor, Gordon Browning. The current legislature has now voted 96-12 to accept the 73-page report of an investigating committee revealing "fraud and collusion" in state buying during the past four years. It has decided to continue the probe, though only $6,000 of the $20,000 appropriated for the work remains. The report plays up the charge that the state paid $1,769,040 for a $625,000 hotel to use as an office building. The former state traffic engineer had to produce records which revealed that he made $7,800 selling steel posts to the state while still an employee. While searching for waste in the use of state automobiles (he still hasn't been able to find out how many Tennessee owns), Gov. Clement ran across an item of $683,000 for telephone and telegraph service. In his first major public address as governor, Clement warned Tennessee sheriffs to close gambling dives or the state will move in and do it for them. He also promised that the state highway patrol will clear the roads of "those who want to drink and drive at the same time."

Teachers Ask Education Improvements

Through the Tennessee education association, the state's 24,000 public school teachers have asked for a school improvement program to cost an extra $20 million annually. Gov. Clement reminded them that $100 million worth of new schoolhouses have been built since initiation of the 2 per cent sales tax in 1947 saved the state school system from financial collapse. When it was suggested that a 3 per cent sales tax would provide for the new improvements, the governor said he was pledged against any tax increase at this time, although he was eager to do what he could within the state's economic limitations to improve the educational program. "I am pledged to spend more for an advanced program of mental health," he said. "Every time I eliminate an unnecessary political job we can put a much needed teacher in the schools."

Memphis Evaluates Its Form of Government

Memphis has had seven mayors in the 25 years since 1927. Watkins Overton has held the office the past 16 of them. Last week he resigned because all the commissioners except himself voted to fire one of his favorites. He was succeeded by Commissioner Frank Tobey. (Five commissioners administer the city's affairs, choosing the mayor from among their number; the mayor presides over meetings but has little more authority than any other commissioner.) Overton says Memphis needs to change its form of government; he favors the "strong mayor" form used by 20 of the nation's 25

cities of over 400,000 population. Only 7 of the 50 largest U. S. cities operate on the Memphis plan. Many Memphians have expressed themselves in favor of the council-manager form of government. The Civic Research Committee, a nonpolitical study group, reports that its findings on cities using the city manager plan favor that form of government.

Family Protests Antirabies Treatment for Child

When five-year-old Linda Smith of Memphis was bitten by a rabid dog, her parents, who belong to a group known as the Church of Jesus Christ, refused to let her have medical treatment. Instead, they took her to their pastor, J. W. Newgent. They say he prayed for her, God touched her and she was instantly healed. But Juvenile Court Judge Elizabeth McCain issued an order to the parents requiring them to bring the child into court. When court officers arrived at the Smith house, it was vacant. Radio stations broadcast the court's request, and the parents brought the child in. Tennessee law says the court "cannot be made to depend on the idiosyncrasies of personal belief, religious or otherwise, no matter how honestly held." So Linda was given the Pasteur treatment. The dog that bit her and two other dogs in the block have since died of rabies. The Smiths and their pastor still say that medical care was not needed, but that they decided to obey the law.

Missions School Offers Program For Negro Teachers

Fifty Negro teachers in Mississippi are taking extension courses at Mary Holmes Junior College, a school operated by the Presbyterian, U.S.A., Board of National Missions at West Point. The program is designed to enable the teachers to continue their training while teaching. Mississippi spends $88.27 per pupil per year for education as compared with a national average of $233. A legislative study committee has tentatively adopted a plan to raise $20,843, 624 annually to support equalization of Mississippi's white and Negro schools. Funds would come from increases in the state's sales, oil severance, income and cigarette taxes. New support for continuance of Mississippi's system of segregated schools has come from Percy Greene, Negro editor, who wrote in his *Jackson Advocate*: "With an equally good school in the Negro community, no Negro family would want to send its children away from that school just to be able to say they were going to school with white children."

And So Forth

In a seven-page opinion, Arkansas' attorney general has ruled on a law requested by Christian Scientists to exempt them from premarital physical examinations, which they say "violate their faith." He said such a law would be unconstitutional because it would represent "class legislation."

With no dissenting vote the Tennessee legislature recently passed a bill to permit the state's cities to divide more than $7 million annually for street improvements. Gov. Clement signed the bill into law. The money will be provided by refunding one cent from the seven-cent gasoline tax.

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Honolulu Gets Released Time

Program Conducted by Protestants and Catholics Is Participated in by Most of the City's Schools

HONOLULU, Feb. 26.—Released time religious education got under way in most of this city's public schools this month. So far the attendance has been above expectations, and the work is progressing nicely in schools whose principals are cooperating with the program. The majority of the churches are participating. Classes are offered in churches near the schools for pupils in grades 4 through 9. For the time being Richard Isler, executive director of the Honolulu council of churches, is administering the program, but it is expected that a full-time director will be assigned later. A subcommittee on curriculum, headed by Robert Loveless, prepared studies on the life of Christ, which have been adapted to each grade level.

Ruling on Old Law Paves Way for Venture

Planning the released time program started after Hawaii's attorney general ruled favorably on a request for interpretation of an old law permitting pupils to be released from schools for religious education. The ruling was requested by John McDonald, superintendent of Roman Catholic schools here. So far Protestants and Roman Catholics are the only groups conducting released time classes. Apparently the Buddhists and the Mormons do not intend to participate in the program. John Savage, vice-president of the Honolulu council of churches, headed the committee which planned the project.

Methodists Hold Annual Conference

Early this month the islands' Methodists held their annual conference. At that time, Gerald Kennedy made his first visit as bishop of the Southern California-Arizona-Hawaii conference; he succeeds Bishop James C. Baker, who retired last year. Bishop Kennedy preached at a number of services, addressed various service clubs, and dedicated three churches and a parsonage. Recent statistics on Methodist work in the islands were given to the conference by Leonard Oechsli, mission superintendent. He reported a 10 per cent gain in membership during 1952, and an increase in giving over 1951 of $61,000. Of the 95 Methodist annual conferences, the Hawaii mission is second in per capita giving for missions. During the sessions, four ministerial candidates were ordained—Shuchi Fujishiro, Seikan Higa, Samuel Lee and Warren Thomas.

Episcopalians Add 2,000 Members

At the annual Hawaiian Protestant Episcopal convocation, also held this month, Bishop Harry S. Kennedy reported that 2,000 new members were baptized during 1952, an increase over the previous year of around 16 per cent. The Episcopalians also witnessed the ordination of four men—

Norman Ault, Allan J. Downey, John Robert Jones and Keith Kreitner. Fr. Bray, priest who served the Hawaiian congregation at the Episcopal Cathedral here, died recently after a brief illness. He had been spectacularly successful as athletic coach at Island School.

Church Council Sponsors Delegates to Travancore

The Honolulu council of churches is enjoying one of the best years in its history as regards both activity and finance. Director Isler went to the mainland in November to attend meetings in New York and Chicago, then represented the council at the December meeting of the National Council of Churches. The council sponsored the attendance of two young people at the third World Conference of Christian Youth in Travancore, India. Alma Ayers continued on around the world; since her return she has been kept busy speaking before the islands' youth groups. Paul Miho also continued westward from India; he is now enrolled at Union Theological Seminary, New York city.

And So Forth

The entire community cooperated in the recent drive for used clothing to be sent to Korea. George Q. Cannon and Gilbert Bowles supervised the work of collecting, sorting and packaging the clothing, shoes, toys and miscellaneous items contributed.

Dean Earl Cranston of the University of Southern California school of religion and Roy L. Smith, formerly editor of the (Methodist) *Christian Advocate*, recently filled an extended series of speaking engagements in the islands.

Judge J. Frank McLaughlin refused citizenship to Walter Plywacki, a 23-year-old veteran of the Korean fighting, when he refused to take the oath of allegiance because it contains the phrase "so help me God." Plywacki is an atheist. The Northern Californa branch of the American Civil Liberties Union is carrying his case to the ninth circuit court of appeals.

Wilson Cheek of the National Council of Churches' division of Christian Education and Russell Harrison, Disciple youth director, were among the many delegates to the World Conference of Christian Youth who stopped off here on their way home from Travancore.

Dr. and Mrs. Douglas Horton were kept busy with speaking engagements during their brief stopover here on their way to the World Council of Churches' meeting in Lucknow, India. Dr. Horton preached at the service at which Thomas LeRoy Crosby was installed as pastor of Central Union Church.

WALTER H. GRISWOLD.

Radio Series Presents Special Easter Broadcasts

Two special Easter programs are again being presented this year in the "Greatest Story Ever Told" radio series at 5:30 p.m. Sundays (eastern standard time) over the American Broadcasting Co. network (30 Rockefeller Plaza, New York 20). "The Betrayal and the Crucifixion" will be offered March 29; "The Resurrection," April 5. Though scripts for these programs are protected by copyright, they may be used for noncommercial presentation by church groups.

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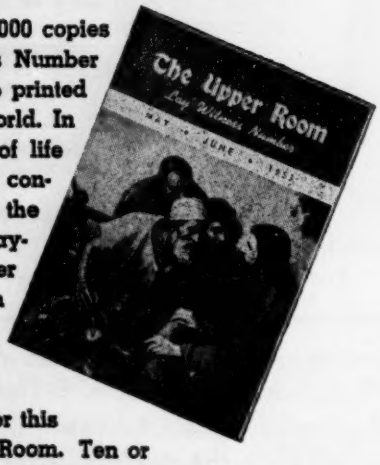

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Oregon Aroused By Gambling Bill

Churches Support Proposal to Transfer Betting Revenue from Fairs and Other Beneficiaries

PORTLAND, ORE., March 10.—A stir has been created in Oregon's 47th legislative assembly by a bill calling for transfer to the state's general fund of the revenue from pari-mutuel betting. For 20 years legislation has permitted some 36 fairs and a growing list of other organizations—including such groups as 4-H clubs and Future Farmers of America—to share 60 per cent of the income from levies on horse and dog racing bets. Last year that percentage amounted to around $1,173,000. Efforts to ban pari-mutuel betting in Oregon have always been countered with the plea that such action would deprive worthy organizations of funds essential for their survival. House Speaker Rudie Wilhelm, Jr., says this "biggest grab in Oregon" has created an "unholy alliance" between gambling interests and the beneficiary groups.

Church Council Favors Separation Proposal

The Oregon council of churches has insisted that the racing revenue should go into the state's general fund to be administered by the people's elected representatives. Pres. Ernest Jaqua of the council stated the issue thus: "Do we believe that [allocation of] money for the support of educational, character-building and welfare institutions should be determined by officials elected for this purpose or . . . [by] promoters of commercialized gambling whose only interest . . . is to use the gambling revenues to maintain a stranglehold on votes favorable to them?" Gambling interests make effective use of the present arrangement to win the support of county fair boards. To the fairs' claim that they would suffer financially if the revenue is transferred to the general fund, Elmer McClure, state Grange master, replied: "We had county and state fairs long before we had pari-mutuel betting, and we will have them long after pari-mutuel betting is abolished." However, indications now are that the proposal before the legislature will fail.

Consider Civil Rights Bill

The state senate has before it a bill to insure the right of all Oregon citizens to equal accommodation in restaurants, hotels and places of amusement without discrimination because of race, religion or national origin. Introduced by Sen. Philip S. Hitchcock, Presbyterian layman and former moderator of the Presbyterian, U.S.A., synod of Oregon, it bears the signatures of 19 senators and 27 representatives, an unprecedented number of sponsors for a bill of this type. When a public hearing on the bill was held by the senate judiciary committee, no one appeared to oppose it.

Churchmen Analyze Issues Before Legislature

Legislative bills of direct concern to churchmen were analyzed at a state legis-

lative seminar attended by a large number of ministers and laymen at First Presbyterian Church, Salem, Feb. 12-13. The group visited hearings being held by senate and house committees. Paul N. Poling, pastor of the host church, conducted a discussion on a Christian strategy in dealing with political issues. Four senators who are prominent Protestant laymen—Paul Geddes, Walter C. Giersbach, Lowell Stee and Douglas R. Yeater—participated in a panel on "Action by Christian Citizens at Home."

Rabbi Traces Sermon Tradition To Jewish Sources

Rabbi Morton M. Berman of Temple Isaiah Israel, Chicago, was the principal speaker at the institute on Judaism conducted for Christian ministers Feb. 27 at Temple Beth Israel here. The institute is held annually; this year it formed part of Temple Beth Israel's 95th anniversary observance. Dr. Berman discussed "The Jewish Sources of the Gospel" and "The Jewish Sources of Preachment." He emphasized that the sermon or public address as a regular part of the worship service originated in Judaism. "Without the sermon as an integral part of worship, the inspiration and the drive needed to spread Christianity would have been lacking," he observed.

Chicago Negro Leader Praises Oregon F.E.P. Law

Addressing Portland's 38th annual Lincoln Day celebration Feb. 14, Archibald J. Carey, Negro Chicago attorney, alderman and Methodist minister, declared that the United States' world prestige is being "irreparably damaged" by its continued practice of racial discrimination. Carey saluted the people of Oregon for enacting a fair employment practices law which makes "skill rather than skin" the test for employment.

And So Forth

The Seventh-Day Adventist Church will use profits from the $10 million lumber business given it by Mr. and Mrs. C. L. Harris of Pendleton, Ore., to finance its hospitals, homes, schools and churches in 179 areas of the world. (See The Christian Century for Feb. 18, p. 182.)

According to statistics just released by the state traffic safety division, Oregon's traffic fatality rate for 1952 rose 15 per cent over that for the previous year. In the past three years, 1,286 persons have been killed on our streets and highways, placing the state 13th in the nation in the number of traffic fatalities. Oregon's fatality rate of 29.4 per 100,000 population compares with a national average of 24.8 per cent.

On Feb. 1 Mount Tabor Methodist Church here joined the growing but still small number of Oregon churches to celebrate their 100th anniversaries.

At the annual meeting of the Portland council of churches Jan. 27, John W. Pugh, general secretary of the local Y.M.C.A., was elected president, succeeding O. LeRoy Walter.

Harold S. Myers, rector of St. Paul's Episcopal Church here, and Mrs. Myers have set a unique record by giving a home over the years to 45 orphaned, unwanted or uncared-for children.

Churches in the Western jurisdiction of the Methodist Church added more than 250,000 new members in the quadrennium ending in 1952. MARK A. TALNEY.

Danes Debate Eternal Life

Bultmann Disciple Sets Off Argument—Norwegians Dispute Perdition

ROSKILDE, DENMARK, March 2.—A theological debate in which not only pastors and theologians but the laity are heatedly engaged has been going on in Denmark since shortly before Christmas. It was set off by a public lecture by Dr. Lindhardt, a young professor of church history at Aarhus who is a disciple of the German theologian Rudolf Bultmann. In line with existentialism, Lindhardt declared that eternal life is not in the future, but now. He quoted John 17:3: "This is eternal life, that they know thee the only true God." He

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would do away with all dreams of meeting one's loved ones in heaven. Such a hope, he said, has nothing to do with Christianity and is not promised us in the word of God. The discussion which has followed Lindhardt's lecture reveals that while the majority of our pastors and practically all laymen are opposed to his ideas, many of our theologians are adherents of the philosophy of existentialism or of Bultmann's "demythologization."

Norway Too Having a Debate On Theology

In Norway too a theological argument is under way—on the possibility of perdition. It began with a speech made over the Oslo radio by O. Hallesby, a prominent elderly professor. Said he, in part: "You know that if you were to die at this moment you would go directly to hell. How then, if you have not been converted, can you go to bed and sleep soundly?" Immediately a debate as to whether hell exists started all over Norway. Bishop Schjelderup has become the leader of those opposed to Hallesby's views. "To make out of hell a threat to frighten people into Christianity is not only wrong but directly harmful," he wrote. "It is more in accordance with the spirit of Jesus to try to win people through love and understanding. . . . The biblical foundations of the teaching about hell are much disputed. This teaching came into Palestine from Persia. I am thankful that on the day of judgment it is not the theologians but the Son of Man who will judge us." Prof. Hallesby replied by quoting the Augustana Confession and pointing out that a bishop was denying his church's creed. Bishop Schjelderup in turn said that he was not denying the possibility of perdition but objecting to Hallesby's making a threat of it. Christ's teaching, he declared, can hardly be understood as describing hell as a place of physical torture. The discussion continues.

Rabbi Tells Christian Farmers About Israel

The Christian Farmers Association invited Rabbi Melchior, leader of Denmark's Jews, to speak at its recent meeting in Copenhagen. The rabbi said he had received many proofs that Danish Christians share the sympathy which their Jewish fellow countrymen feel toward the problems of the new state of Israel. "We Danish Jews are attached to Denmark and do not intend to emigrate to Israel," he said. "But in the world today thousands of Jews are pursued, tortured and homeless. They depend on the mercy of capricious despots and live with suitcase literally in hand. They have never known what it is to have a country. They look to Palestine as their own land and await the day when they can go there and live like human beings."

And So Forth

The Church of Norway's Bishop Gabriel Skagestad died recently. He was considered a conservative theologian, faithful to his church's confession. One of his main interests was to further lay activity.

Pastor Hjerl-Hansen has just left for Palestine to find out whether excavations at Shiloh (now called Seilun) can be resumed. The work was begun by Danish archeologists before the war, but had to be abandoned. The pastor's late father, a wealthy merchant, was interested in biblical archeology and financed the original digging. Pastor Hjerl-Hansen himself has worked and studied not only with Danish but also with English and American archeologists.

Queen Mother Alexandrine, who died Dec. 28 at the age of 73, was, with her husband, the late Christian X, among Denmark's most faithful churchgoers. Many of our churches prize embroideries made by her, and every year the Danish Seamen's Mission sent to sailors abroad gift parcels prepared and packed by her own hands. Queen Alexandrine was always deeply interested in her fellow countrymen. Not a few Danes treasure letters she wrote to them.

K. E. JORDT JÖRGENSEN.

Methodists Contribute to Holland Relief

Among the U. S. church agencies which responded to the needs of Holland's flood sufferers (see The Christian Century for Feb. 25, p. 212) was the Methodist Committee on Overseas Relief, which voted a $50,000 grant to be administered through the World Council of Churches.

D. C. Residents Fight Hospital

American University's Offer of Site to Methodist Institution Arouses Protest, Results in Ban

WASHINGTON, D. C., March 11.—Relocation of Sibley hospital, a Methodist institution, has become one of the most controversial issues in this community. As part of its plan to create a Protestant university center, American University, also a Methodist institution, offered the hospital board seven acres of its campus as a site for a new building. Immediately a storm of protest broke out among homeowners in the area, one of the most exclusive and expensive in the District. Claiming that their property would depreciate if a hospital were built in the neighborhood and that ambulance sirens and traffic would constitute a nuisance, the residents petitioned the zoning commission to change existing regulations to ban construction of a hospital on the university grounds. Crowds at the ensuing public hearings held by the commission were so large that the second had to be moved to a government auditorium. Eventually the commission ruled in favor of the residents. That ruling is now being appealed.

Eisenhowers' Religious Habits Please Washington

Washington's church people are pleased to note that the new family in the White House is taking its religious duties seriously. The fact that without fanfare Pres. and Mrs. Eisenhower united with a local church, "like other folks," has been a cause for satisfaction. On a recent Sunday the Eisenhowers worshiped at the New York Avenue Presbyterian Church and witnessed the unveiling of the original draft of Lincoln's Emancipation Proclamation, which was given to the church some time ago by Barney Balaban, president of Paramount Pictures. On Washington's Birthday they attended Christ Episcopal Church in Alexandria. Most Presidents have made it a practice to worship at this historic church, associated with George Washington, on the Sunday nearest the first President's birthday.

Sponsor Prayer Service After Inaugural

On the Sunday afternoon following Pres. Eisenhower's inauguration, the local federation of churches sponsored a prayer service at the Washington (Episcopal) Cathedral invoking divine guidance upon the nation. The prayers and program of the service were reprinted in the *Congressional Record*. Participating in the processional was Bishop Jonah of the Washington area of the Russian Orthodox Church. This was the first time he had attended a local interdenominational service.

Denounce Irresponsible Investigators

On a recent Sunday, two Washington clergymen spoke out in their sermons against the tactics of three congressional investigators, William E. Jenner, Joseph A. McCarthy and Harold H. Velde. Dean Francis

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B. Sayre, Jr., of the Washington Cathedral declared that "it comes mighty close to tempting God when anyone operates on the assumption that he is the divinely constituted guardian of other men's consciences, patriotism or thoughts." A. Powell Davies of All Souls Unitarian Church called on the nation's leaders to repudiate the three, who are chairmen of congressional committees investigating communism. He called them "morally unfit for such an undertaking." "Let us be vigilant for liberty, making sure that it is not stolen from us by the Communists, nor yet undermined by our pretended patriots," he said. "We need to fight communism with clean hands, and to be led by decent men."

Oxnam Joins Protest

Methodist Bishop G. Bromley Oxnam also denounced the type of investigation being carried on in Congress, particularly by the House un-American activities committee, in the course of his address at the inauguration of Hurst Robins Anderson as new president of American University. "If there be a few subversives in the teaching staffs of this nation, there are proper agencies that can deal with that fact," he said. He called upon "the educators and the churches of this nation and all who believe in freedom" to stand together in the face of threats to their liberties. Bishop Oxnam cited Rep. Velde's attack on Mrs. Agnes Meyer on the basis of mistaken evidence as indication of "how little we can trust him to investigate the nation's educational institutions." (See The Christian Century for March 4, p. 245.)

And So Forth

The Washington presbytery has set up a Peter Marshall scholarship fund in honor of the late pastor of New York Avenue Presbyterian Church and chaplain of the Senate. Income from the fund will aid seminary students sponsored by the presbytery.

Despite strong opposition by local clergy and leaders of dry organizations, the District board concerned has granted an alcoholic beverage license for the Republican club on Capitol Hill. Pres. Albert P. Shirkey of the ministerial union spearheaded the opposition.

The District board of education has asked local groups to submit suggestions as to the best ways of preparing for an integrated school system here. The local federation of churches is one of many groups which have responded. The Supreme Court's decision on whether the District's present segregated system is unconstitutional is awaited with concern and interest. On the recent "national day of prayer" initiated by Afro-American newspapers, several hundred people gathered on the Capitol plaza to ask divine guidance for the justices as they prepared to take up the issue.

Umeko Kagawa, daughter of Toyohiko Kagawa, brought the message at the annual World Day of Prayer service sponsored Feb. 20 at the Washington Cathedral by churchwomen of the area. She spoke again in the evening at the service sponsored by business and professional women at New York Avenue Presbyterian Church.

A bronze statue of Jason Lee, pioneer Methodist missionary in the Oregon country, has been placed under the Capital dome. It was unveiled by Methodist Bishop G. Bromley Oxnam Feb. 14 in a ceremony attended by church and government officials. FREDERICK E. REISSIG.

The Church Roll

John S. Badeau has resigned after seven years as president of the American University in Cairo, whose staff he joined in 1936. He succeeded Charles R. Watson, founder and first president. Trustees of the university announce that W. Wendell Cleland, who directed the university's extension division 1917-47 and has since been a sociological specialist with the state department in Washington, will be acting president for a year.

The West German government has presented its Order of Merit to Franklin C. Fry, president of the United Lutheran Church, and to Clarence E. Pickett, honorary secretary of the American Friends Service Committee. The awards express the thanks of the German people for relief services provided them since World War II through the efforts of American Lutherans and Quakers.

Recent deaths in the field of religion: John M. Ratcliff, dean of the Tufts College school of religion and a prominent Universalist clergyman, who had been superintendent of Massachusetts' Universalist churches and president of the denomination's Sunday school association, on Feb. 23, at the age of 60. . . . Edgar S. Brightman, for 34 years professor of philosophy at Boston University, author of many books on philosophy and religion and formerly president of the American Theological Society, on Feb. 25, at the age of 68.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children.

Anna (Italian) Silvano Mangano, Raf Vallone. *Melodrama* set in city hospital, where valued nursing sister, a novice, debates whether to take final vows or marry the young farmer who in the process of saving her from night club career murdered her disreputable lover. Hospital scenes are realistic, sensitive, but flashbacks revealing the novice's past life are artificial, strain to be sensational, at times sexy. Lack of conviction is enhanced by dubbing in of English dialogue. The Italians here enter the field of *soap opera*. M

Member of the Wedding (Col.) Brandon de Wilde, Julie Harris, Ethel Waters. *Drama.* Lonely adolescent girl whose companionship is limited to small cousin and Negro housekeeper dreams of becoming part of her brother's new married life, is desolate when her plans are frustrated. Film uses same stars, almost literally duplicates stage play. Sensitive performances make for *many moving passages, but* since play is more prolonged portrayal of mood than dramatic action, dwelling on *emotion in film becomes tedious,* at times even irritating. M,Y

The Stooge (Par.) Jerry Lewis, Dean Martin. *Comedy.* Vaudeville performer hires dim-witted assistant, refuses to credit him when his contribution insures success. Latest in Lewis-Martin series of farces *adds element of sentimentality to usual uninhibited slapstick.* One sequence assumes drunkenness to be funny. M,Y

BEST CURRENT FILMS

For Family: Bear Country, The Greatest Show on Earth, Hans Christian Andersen, Ivanhoe, Ivory Hunter, Million Dollar Mermaid, Navajo, Peter Pan, Plymouth Adventure, The Promotor, The Stars and Stripes Forever, The Story of Robin Hood, The Story of Will Rogers, Under the Red Sea.

For Mature Audience: The Brave Don't Cry, Breaking the Sound Barrier, Come Back Little Sheba, Cry, the Beloved Country, Eight Iron Men, Face to Face, Forbidden Games, Limelight, The Lusty Men, O. Henry's Full House, The Quiet Man, Quo Vadis, The Stranger in Between, Viva Zapata! 9-25-53

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